CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 16, 1841. NO 1091.---VOL. XX.—NO. 42.

RELIGIOUS MISCELLANY.

MISS MARTHA B. WILDER, LATE OF LEOMINSTER.

Louisville, Sept. 27th.

Messrs. Editors,—Allow me the use of your columns in presenting to our Eastern friends a short account of a young New England lady who lately died in the West. Miss Martha B. Wilder, daughter of Hon. David Wilder of Leominster, Mass., left her home in New England about two years since for the purpose of coming into one of the Western States, where she hoped to obtain a situation as Teacher. Her friends endeavored to dissuade her from coming, fearing that she would meet with greater deprivations and disappointments than she expected. She however was anxious to come, and accordingly left Mass., in company with a brother and his wife in the spring of the year 1839. They came to the town of Greenville, Indiana, sixteen miles distant from Louisville. She remained a few months with her brother, when seeing in a newspaper an advertisement for an examination of Teachers for the City Schools of this town, she came here, offered herself as a candidate and was accepted. Two years have now passed since she commenced her duties, in which she was eminently faithful and successful. To all connected with the school, scholars,—parents, and the examining Committee, her labors were entirely satisfactory. In addition to her week-day duties, she entered the Sabbath School, connected with our Society, in which she manifested the same faithfulness that marked her conduct in her other school. Prompt and constant, she was always ready to receive her scholars, who eagerly clung around her. To a mild, determined earnestness which commanded their respect, she added a sweet, unfailing cheerfulness, which won their love.

Not satisfied with the already great amount of duties which she had taken upon herself, a few months since she became connected with another school, established among the poor of this city. In this school she made the same impression upon the minds and hearts of a class of older scholars that she had already made upon the little children who formed her class in the other school.

Thus faithful in her duties towards others, she was not less so towards herself. Fond of study and possessing a strong and clear mind, she employed her leisure hours in acquiring information. Her evenings were devoted to the study of different languages, and so great was her application that she was said to accomplish as much in one evening as students usually do in a whole, uninterrupted day.

So passed her time; its hours gliding rapidly in steady industry and honorable usefulness.

Two months since she was obliged by the state of her health, which for some weeks had been impaired, to leave her school. She went to the house of her brother in Greenville, Indiana, hoping and expecting that rest and repose would restore her strength, and enable her to resume her labors.

About this time, however, a letter came from her father, strongly urging her return home. She at once determined to comply with his request, and waited only for strength to commence the journey.

Not a doubt as to her recovery had as yet crossed her mind. Week after week had passed by, and brought no improvement to her health. She grew weaker, and weaker and now for the first time occurred the thought of the fatal termination of her disease. She examined her condition, thought over her symptoms and was convinced that recovery was impossible. The hope of revisiting home, of seeing again her father, brothers and sisters, must be no longer indulged. Did she murmur? No, not a repining word was uttered. At first it was hard to give up the cherished hope, and for a moment the struggle was severe. It was for a moment only that she hesitated, and then

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r and composed she wrote,

th, a farewell letter to her

s friends articles of remembrance, and had her shroud prepared.

Feeling now that all is done, she quietly waits for her hour of departure. During the night of Monday 20th she thought herself dying. She passed through extreme agony, after which she had an interval of ease from pain. This interval was spent in prayer. She prayed first for a peaceful death; then she prayed for her father, her brothers and sisters, her minister, her physician, the neighbors, for whose attention she was very grateful, and finally for her friends in general. She is now ready for the messenger to conduct her home.

Tuesday 21st, in company with a friend, I visited her. She gave us a warm welcome. Her eye was bright and a sweet smile rested on her countenance. I noticed that she intently watched the clock which hung by the side of her bed. Wishing to know why she watched it, I was on the point of asking, when she turned towards me and said 'I was looking to see how soon it would be one o'clock, for then I hope to go.' She had fixed her mind upon that hour, because of its being mentioned in a line quoted by her father in one of his letters,

'The last work of life is done,
The alarm clock strikes one.'

It is twenty minutes before one; it is now fifteen; now ten, still her eye eagerly follows the minute hand. Now it is but five, and now it strikes one. 'I must wait a little longer,' she said. Are you not willing to wait, if God sees best? 'Oh, yes; but I was in hopes to go. Last night I thought I was dying. I felt that I was going, was going;' and as she repeated these words, she threw out her arms, and a lovely smile spread over her face. You felt that then you would be released from pain? 'Yes, but that was not the reason why I wanted to go. I felt that I was going home.' Did it seem really like going *home*? 'Yes, and when I found I was not to go then, I felt as much disappointment, as I should, had I been expecting to start for Leominster and been prevented from going.' Never have I seen such *reality* of faith in the spiritual world. Heaven, as her brother said, seemed to be about her, and she appeared to look directly into it. She talked of meeting her mother who had died before her, her Savior and her God, as we talk of meeting friends on earth. So strong and vivid was her faith, that it communicated itself to us who stood by, and we could not help sending messages of love and remembrance to friends who had died and whom we expected she would meet. She smiled sweetly and seemed happy to bear the messages.

Thus did she appear and converse during the time we spent with her. We almost forgot our sadness, so great was her resignation; no, not *resignation*, for that word does not express her state of mind; so great was her happiness and joy. At 3 o'clock my friend and I were obliged to leave her. She asked me to pray with her, and then bade us good bye, and asked us to bid farewell to her various friends in Louisville. I told her I would come to see her again the next day. She thanked me, but said, 'I hope to pass away in the course of the night.'

Wednesday Sept. 22d I went again to Greenville. She was still living, but much weaker than she was the day before. As soon as she heard the carriage stop at the gate, she extended her hand and kept it extended till we entered the room, when she took hold of our hands and cordially received us. She said but little, but evidently was in the same peaceful, serene, happy state as before. At 3 1-2 I read a farewell letter to her, just received from her father. She listened intently to it, and seemed pleased to hear it.

Her eye still turned occasionally to the clock. At four her sister asked her if she knew the time. 'Just four' she replied. At twenty five minutes past four I again bade her good bye and left her. At half past four, just one hour from the reading of her father's letter, she died. Her prayer was granted, for she passed away quietly and without pain.

Thursday afternoon at three o'clock many friends and neighbors assembled for her funeral. The service was performed, and we followed her to her resting-place. She was buried in a village, six miles distant from that in which she died, for in Greenville there is no spot, specially set apart for a grave yard. There her remains sleep, twelve hundred miles from home.

Thus were verified words, written while in Massachusetts in her private journal in the year 1836. She was speaking of a female correspondent, then at three hundred miles distance, and says; 'what a distance to be from one's friend, and especially from one that is near and dear. I may expect to be a far greater distance before my life is ended, though I know not how soon I may be called to part from all I hold dear in this world and go to mansions above. But I trust that whenever the time does come, I may be ready and willing to yield my spirit to Him who gave it. And with the help of God may I so conduct as finally not to be found wanting in that which will give me eternal happiness.' Thus she did conduct. Before leaving home she became a member of the Church and she lived faithfully up to her profession. She is now gone to her reward and has left behind her beautiful memorials of her character, stamped imperishably in the affections of relatives, scholars and friends.

Yours respectfully, J. H. H.

For the Register and Observer.

SHORT ESSAY ON CHRISTIAN BAPTISM.

The controversy between us and our Baptist brethren, respecting the mode of this ordinance, may be thus stated; they contend that the word Baptise, as a secular term, and as used previously to the age of Christianity, had a specific and definite signification, equivalent to immerse. We, on the other hand, contend that the word had a generic and wide signification, equivalent to wash, purify, cleanse. With them, the word had so narrow an import that it admitted but one mode, immersion. With us, it had an import so general as to admit of different modes; dipping, bathing and sprinkling.

The question, therefore, is a philological one, and can be justly determined only by examples of the use of the word. We will head our remarks under a few numerical distinctions.

1. The word is used as a synonymy of purify; being employed in the same connection and in the same sense, John iii. 25, 26. There arose a disputation between some of John's disciples and some of the Jews about purifying; i. e. about baptizing, as it is obvious from the twenty sixth verse. The question seems to have been, whether it was proper for both Jesus and John to baptize. And the rite of baptism is called purifying. And we have another instance of the same thing, by comparing John ii. 6, with Mark vii. 2, 3, 4. There were in the house, where the marriage was celebrated, at Cana of Galilee, six water pots of stone for the purpose of purifying according to the custom of the Jews. What this custom was appears from the other passage. 'For the Pharisees and all the Jews, except they wash their hands, eat not, holding the tradition of the elders.' The purification, therefore, for which the six water pots were provided, was the washing of the hands. And this is called baptism in Luke xi. 38. 'And when the Pharisee saw it, he marvelled that he, (Jesus) had not first washed (baptized) before dinner.' The washing of the hands is, here, called baptism. The import of the word, therefore, is not specific, like that of immersion. It is wider and admits different modes of being performed.

Another instance of the word's being used synonymously with purify, is obtained by comparing the tenth and thirteenth verses of ix. chap. Heb. 'Diverse washings (baptisms;) carnal ordinances, imposed until the time of reformation. For if the blood of bullocks and goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh.' Here the sprinkling of the unclean person, purified him. And it was one of the diverse baptisms, which the apostle had just mentioned. Baptism, therefore, was sometimes peformed by sprinkling. It was not, of course, restricted to a single mode.

2. There were, at least, three different modes of baptism; the mode by immersion; the mode by washing the hands; and that by sprinkling. The two first modes will not be disputed. And in regard to the last, we have a decisive example in the Book of Ecclesiasticus, the son of Sinah, chapter xxxiv. verse 25. 'He that washeth himself—(baptizomenos nekron) from the touching of a dead body, if he touch it again, what waiteth his washing?' And how was this person washed (baptized) in order to have his uncleanness removed? The method is distinctly prescribed in ix. chapter of Numbers. He was to be sprinkled with the water of separation. No other formality was used. The person who sprinkled the water was commanded to wash himself, but no such command is laid upon the person sprinkled. The sprinkling alone effected his purification. And this sprinkling is called baptism. To sprinkle, therefore, is one of the modes of baptism. It was such full two thousand years ago.

3. The apostle Paul uses the word baptism in the plural number. We have just given one instance of it. There is another in Heb. vi. 2. 'The doctrine of baptisms.' If all baptisms had been performed in one way, the apostle would, naturally, have said; the doctrine of baptism. There would be no reason for the use of the plural number. If all the different subjects of baptism; the cups and pots; the brazen vessels and the tables (couches) had been uniformly immersed—purified in one manner, he would have employed the singular number. But these different subjects must have been baptized in different modes. The cups and small vessels could easily and most conveniently be cleansed by immersion. But the caldrons and the tables, could not have been immersed; they must have been made clean in another mode.

4. The word, immerse, will not, in the New Testament, answer as a synonymy with baptize. It would, however, necessarily, if the position taken by our Baptist brethren, were correct. If baptism always means immersion, then we might, in all cases, substitute the latter word for the former, without injuring or altering the sense. But if the word immersed, in Luke xi. 38, be substituted for washed, (baptized) it would give a wrong impression. The connection implies that immersion was not intended. And in Acts x. 47, if we should read; 'Can any man forbid water that these should not be immersed? the term would be harsh and discrepant. The apostle evidently spake of water as a thing to be furnished, brought in a vessel. 'Who,' inquired he, 'can object to our having water, with which to baptize undoubted converts to our most holy faith?

5. The generic character of the word, baptize, admitting different ways of performance, answers the demands of the different cases of baptism, in the Bible. The circumstances of the case of the Ethiopian, whom Philip baptized, by the way-side, going down into the water with him, are best answered by immersion. So the baptisms performed in Jordan. But the circumstances attending the baptism of the three thousand converts, on the day of Pentecost, and that of the Jailer, by night, in his own house, at Philippi, are best answered by sprinkling. Immersion, here, seems to be out of the question.

6. The figurative uses of the word in the Apostolic Epistles, indicate that the radical element of baptism was purification; making clean. And this sentiment is as, (not to say more,) forcibly signified by sprinkling as by immersion. The most solemn and important purifications, appointed by the law of Moses, were performed by sprinkling. It was the mode which seems to have made the most striking and solemn impression. Hence the secondary use of the word by the prophets; 'Then will I sprinkle clean water upon you, and ye shall be clean.' 'So shall he sprinkle many nations.'

7. The early Christians, though they generally baptized by immersion, sometimes did it by sprinkling. The celebrated Cyprian defends this mode, in cases of sickness, and the like. The emperor Constantine was baptized by being sprinkled. But the primitive Bishops of the Church, we may believe, would not have consented to this, if they had understood the word baptize, as our Baptist brethren do; specific, in distinction from generic.

We could say much more on this subject, but for the present, will forbear. 'Let every man be fully persuaded in his own mind.' It is his right to enjoy this liberty and it is his duty to accord it to all his brethren. S. F.

For the Register and Observer.

ON THE MUTUAL RELATIONS, DUTIES, AND INTERESTS OF MINISTER AND PEOPLE. NO. IX.

Mutual Interests.

The accurate logician, perhaps, may say that the contents of the present number would be better indicated, if the superscription had been Mutual *Interest* and Mutual *Interests*; for the difference between one and more than one is not the only distinction between the two words, interest and interests, either in the philosophical, or the popular use.

I shall first speak of the mutual interest, which parties so united may and should feel in each other. They have a mutual right to feel and be felt for; a right, which should be equally claimed and conceded. I have in a former number spoke of rhe connection between a minister and his people, as an affectionate one; but I recur to the same ground for the purpose of animadverting more explicitly on a doctrine, which is sometimes advanced, and is perhaps gaining new advocates; viz., that minister and people have little or nothing to do with each others' private affairs, and that they cannot show much curiosity about them, without an improper interference. It is true, every person and every family has secrets, which are not to be divulged, and which of course should not be made subjects of inquiry by others; and it is also true that there may be an improper curiosity in regard to every thing, which does not immediately concern the inquirer: but, if those, who are intimately associated in life, be as affectionate as they ought to be, they must be concerned for each others' temporal, as well as spiritual welfare; and where this concern is felt, it is hard to suppress the natural manifestation of it. The more delicate the expression, the better, indeed, will be the effect. Still it appears to me that we should rather indulge such [illegible] of freedom, than run the risk of quenching a generous spirit. A cold reserve, or a stern disallowance will be likely to increase that unsocial spirit, which is always too characteristic of what *should* be society. In many instances, both minister and individuals among his people have wants of various kinds, which might be relieved, and that with mutual benefit and pleasure, if they are only known. An error, very intimately connected with the one noticed above, is, I think, that a minister's *family* is no more connected with the parish, than other families are one with another; that they are as much at liberty, as others, to form their own circles of companionship, according to the dictates of taste or fancy. There can be no question that, if the minister's wife be, as she ought most certainly to be, a person of deep piety and warm-hearted humanity, and if she add to these vital characteristics, good sense, literary attainments, and an easy and winning address, she can do much to aid her husband in diffusing through society the virtues, which he inculcates from the pulpit. The same may be said of their adult children. It is true, peculiar circumstances may at times require the minister's family to keep at home, or limit their intercourse to a few of their nearest neighbors; but if, as an habitual thing, they neglect to exert the general influence, which is evidently within their power, how can a minister call on others for aid in the great work, for which he is engaged? or how can he hope for any great success, if he labor alone?

Secondly, I proceed now to speak of the mutual *interests*, or the advantages, which a minister and his people may hope to derive from their connection, if the duties of it be faithfully discharged. There can be no question, I would in the first place observe, that the *outward prosperity* of both parties will be greatly promoted. In the common affairs of life, they have in many particulars a joint lot. They usually dwell together in the same neighborhood, are surrounded by the same scenery, breathe the same atmosphere, both natural and moral, and participate in the same pleasures and pains, which do and must arise from the common habits and manners. Their mutual endeavors, therefore, to improve themselves and society around them must be mutually beneficial. All the Christian virtues, and particularly those of industry, temperance, frugality, public spirit, and moral refinement tend to beautify and enrich every scene. Both in the moral and the natural world, they 'cause the wilderness and the solitary place to rejoice, and blossom as the rose;' and, by presenting the strongest allurements to visiters and settlers of the greatest worth, to come and contribute to the common stock of good, they enhance the value of real estate, and multiply the sources of public and private enjoyment.

In the second place, I observe that mutual fidelity between minister and people is incomparably more important to substantial happiness, than all the outward advantages, that can be named or imagined. If the minister neglect the high duties, to which he is voluntarily pledged, if he do not cordially display them, he must have a heart too insensible for exquisite enjoyment of any kind whatever. Indeed the labors, which he must perform, or abandon the station he fills, will be a continual drudgery; as unsatisfactory to himself, as it will be to others. Similar remarks may be made in regard to a failure on the part of the people to fulfil their duty, according to the spirit, as well as the letter of the contract. If they show little or no interest in the faithful labors of their minister, they need not think it strange if his services should lose much of their real value, as well as of their effect on themselves and society around them. True, there may be some ministers so full of zeal for their divine Master, and so strong in the faith of final success, that they will spend and be spent from week to week, and from year to year, though, to outward appearance, they labor in vain. This, however, is too much to be generally expected from the frailty of human nature. Let minister and people co-operate faithfully in the noble enterprise, in which they are engaged, and the greatest activity will not only cease on both sides to be laborious, but will be an inexhaustible source of multiplied enjoyments.

In the third place, I might urge with the highest emphasis the *future* and *everlasting* benefits, which we know will result from the faithful application of the means, provided in the gospel for correcting and improving the personal and social charactor of man; but this is a point so obvious and so frequently urged, both from the pulpit and the press, that I shall not enlage upon it.

Many other thoughts of no little importance might have been introduced under the general subject of these essays, and some thouhgts which have been suggested, have for want of room, been imperfectly unfolded. It is better, however, in one, who writes for the public to be too short, than too long; and therefore I now close not only the present number, but the series. S. W.

For the Register and Observer.

SUNDAY SCHOOL TEACHING.

The question, how shall I instruct my class, I must be one of the deepest interest to every true Sunday School Teacher. And to whom can we go for an answer to this question with such propriety as to the great Teacher? Nothing strikes my mind more prominently in his example than the absence of all set forms. As has been said, 'His great peculiarity was the absence of all peculiarity.' His words flowed out, not as a matter of obligation, but because he could not repress them—he *must* speak.—From an overflowing heart his teachings came,—living waters gushing up from a perrennial spring. And herein, in being thus always *Teachers* we cannot hope to imitate Jesus unless there is in our hearts the same fountain which was in his own. It were folly to attempt an outward imitation of him without his inward spirit. But there is too often a forced, unnatural attempt at making good impressions—an attempt in which there is no heart, but which is made because conscience demands it.—Those manifestations of Christian character which come merely from a cold conviction of duty, or still worse, which originate in a desire of keeping up our reputation as Christians, are worse than useless. The chilliness of death is in them, and it goes with them where they fall. They are like words spoken to the passing winds, or graven on the sea-shore sands. As well may we expect to teach a language we know not as inculcate a spirit we do not feel. Here no mere outward imitation of Christ will do. The youngest of our children pierces the disguise, and *feels*, if he does not see the hollowness within. No, we can only be teachers as Christ was, by having the spirit that was in him. There are times in the experience of every teacher when he is conscious of going to his class with cold and lifeless feelings; when he has no living word to speak to them. Let him not at such times shrink from the duty, but, as he hopes to retain his influence over his class, let him at least go in sincereity—let him not express what he does not feel, nor think to supply, by an external shadow, the presence of the living spirit. And let him, especially, endeavor to remedy this want by a due preparation to meet his class. I do not mean any intellectual preparation—there is too much of that already, if it be alone. But here again let us refer to Jesus and see what was his preparation. Not from books, nor the profoundest exercise of reason did he prepare himself to utter those living truths that pierced to the hearts of his hearers. His preparations were those hours spent in the desert, or on the mountain's top, communing in the still night watches with the Father, and drawing from the eternal fountain of life and truth those living waters which should cleanse and regenerate the world. Let us remember that the same fountain is ever open to us." There let us fill our hearts with the spirit that was in Jesus, and then we shall never want words. Out of the abundance of the heart the mouth *will* speak, and speak with a power which will go home to the heart—a power which no intelleetual preparation could confer. C. C.

For the Register and Observer.

ALL HAVE SOMETHING TO DO.

One of the most encouraging facts of our nature is, that we can always see something beyond us, wherever we may be upon the voyage of life. No man ever attained to so much religious knowledge, that he could see nothing more to invite him forward; and no man is so degraded by vicious habits, that he has not occasional glimpses of what he might be, if he would only take the right means for it.

When Columbus set sail for the new world, he could see but a short distance ahead; and in like manner, but little of the divine life was at first seen by him, who now goes on his way 'rejoicing in the Lord.' But if either had neglected to go as far as he could see, all his subsequent experience would have been lost. Columbus would never have visited America, the Christian would never have reaped 'the peaceable fruits of righteousness.'

It is particularly desirable that we should live up to what we know of duty, for three reasons—first, that we may be happy; second, that we may make progress; and third, that when we speak of religion to others, it may be 'out of the abundance of the heart,' and not merely because it is required of us. Christianity has suffered much from the unfruitful lives of its professors. No one denies that our Savior should be followed by all who would be his disciples; but how few are willing to take up the cross, so nobly borne by Fenelon, Cheverus and Howard! How few seem to have realised, that religion is a progressive work, to which, if there is no end, there is certainly a beginning! What we all need therefore, is, not a general impression that 'Christ is the way, the truth and the life,' but such a feeling of assurance, that we are called upon to deny ourselves and go about doing good out of love to the Father, that we immediately set about our work in good earnest.

But we ought not to expect too much at once. Whatever our hands find to do *now*, will be enough for to-day. If we are faithful to this, we can do more to-morrow, and it will not be long before we shall gather in a good harvest of satisfactions, if we faint not. W. G. B.

RELIGION.

When you would treat of Christianity, as a religion, exhibit it as a religion of humanity. To do this faithfully, you must show its superiority by contrast: glance over, but do not dwell upon the abominations of the Heathen and Pagan world; show the sun of righteousness arising 'with healing in his wings;' then dip your pencil in the earthquake and *eclipse* of the dark ages; exhibit the emerging of the Christian faith, with the revival of knowledge, and the new dawnings of reason, one powerful proof of its divinity; how, as the intellect gathered strength, the soul began to mount from earthly things; and how rites and ceremonies, and all the mummery attached to sense were cast away like cerements, when spirituality arose from the dead: show this, and there will be no fear for your religion; for that, like any of the works of God as found in nature will bear the minutest microscopic inspection, and reveal beauties where they were not expected to have existed; magnifying wisdom, not defects. But it is with mere human creeds, as it is with the *works of man:* however polished and beautiful they appear to the common understanding, yet, beheld through a glass of pure reason, exhibit—not flaws, but—chams; not specks, but pools of mud. Fear not then for your religion; wherever you find mind you will find humanity. The funddamental ideas that make up the human mind, and without which the human mind cannot exist, are the same in all men. The religion of Christ is based upon, is amalgamated with, is concentrated in these; only in one case it lies massed and confused, in the other it has been developed and arranged. Do not then be unwarrantably afraid of developing reason and religion at the same time; for religion dwells in reason, and if you would force her from her dwelling you do violence to her. What God hath joined let no man put asunder: and that God hath joined reason with gospel truth, the constitution of our own minds, the constitution of our natures, manifestly declare; and mind evolves this truth. Let then, your religion be built up with the mind, and with the affections, and you have nothing to fear; but if you would stow it away in some dark corner of the human heart, where, spectre-like, it sits to brood over our fallen nature; if you would smother it with a jargon which the mind cannot breathe through; if you would withdraw it from the common sympathies of a child, and teach him that it lives apart from them; if you would exhibit it as a dim, shadowy, mystic, awful thing, and surround it with darkness, and gloom, and shadow, you will make the child believe as the devils believe—to *tremble;* and then, instead of heart warming phantasies of hope crowding around him; instead of those infinite longings that rush upon his soul, and the visions and ecstasies arising from the inward presence of the divine humanity, he will grow up in a gloomy misanthropy; and to free himself from its thraldom, will rush probably into the most heartless sensuality, and in the end, alike revile you, your religion, and your God.

Let your children look at religion with intellects cultivated and strongly developed, that they may cling to the God they honor,—the holiest Him—the Creator—the Redeemer—the Sanctifier of man. In their intellect they may contemplate him in creation; in their hearts may they worship him in his providence and redemption; and in their spirits may they behold him and feed on him daily, and worship in spirit and in truth—in morality and virtue: and thus their creed will be in harmony with the whole of their minds; which creed will be one of faith, depeudence, and love, and one agreeable to that embodied in that word of supreme goodness exemplified in the life of the Founder of Christianity—'Love one another;' and which unmoved by the contempt and disgrace that awaited him, he bequeathed to mankind as his last will and testament. And teach the child to look at the love of God as a fire sent from heaven, to be ever kept alive upon the altar of our hearts, and made the first

principle of all good and virtuous actions. That he must at all times, and on all occasions, both for the dignity of God's image upon him, and the price of his redemption, which he thinks is visibly marked upon his forehead, play the man. That his virtue may become a living part of himself; and that his struggles in the flesh may bring before him in nearer prospect the land of promise, and stir him more fondly and religiously to cling to the hope and surety of an after life of spiritual peace in the bosom of his Father and Redeemer. Teach him to recognize the workings of that Being in the flesh, with a holy reverence. How the eye of a poor despised Jew (in the world's language) pierced through that separation wall of ceremonies, which kept man from the Deity; and how for his large heart Palestine was too narrow; and how it embraced humanity. How Christ preached an universal brotherhood, of which God was the Universal Father; and thus knit together, never more to be separated, morality and religion. A morality, pure, perfect, godly; only to be propounded by God himself. A morality which sets aside the accidents of birth, fortune, and intellect; and a religion which rejected all vain ceremonies, and which equalized all classes, and was the free determination of a free will to God. Let him look at Christ's character as his moral standard. Let him dwell upon that high and perfect idea, not only as an idea, but a reality;—that it may become a part of himself.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 16, 1841.

A PROPOSITION.

We have a proposition to make; it is in few words this: if Liberal Christians will cause four hundred names to be added to our list of subscribers, within two months, we will, on the first of January next, so enlarge the Register that each number shall contain five columns more matter than it now does, without enhancement of price. What say our friends? We shall be glad to hear from them on the subject.

MEN CAN MAKE THEMSELVES.

What are called natural endowments, the gifts of nature are highly prized, often more highly prized than our own acquisitions. Few possessions are more envied than genius, talent, and a sunny temper. Most persons, did it rest with them to determine the matter, would be more liberal to themselves in respect to these endowments, than nature has been. But does it not rest in part with them? Does it not rest with all, to a much greater extent than they recognise and feel, to make themselves what they choose? The primary bestowments of nature are not ours to determine, but a secondary nature, formed by action, habit and effort, it is in the power of each to choose and determine. We cannot create the soul, we cannot make the mind itself, but we can make it enlightened or ignorant, enlarged or contracted, free, generous and pure, or base, ignoble and slavish. Nature may lean, and in every individual probably does lean, a little more to our side than the other. But nature is pliable, and it rests with each individual to direct at will its inclinations and aversions, and to become great or mean in his character, wise or foolish in his views, good or evil in his pursuits at his own discretion and election. Nature makes us men, and we by our own choice and our own conduct, make ourselves great or little, good or bad men, worthy to be loved and honored, or to be held in abhorrence and contempt. Let no man therefore despair and sigh over his deficiencies, as if nature had made him a pebble stone instead of a diamond. She makes no diamonds in the intellectual and moral world, none pure, perfect, finished; they must become so by their own efforts.

HOW TO JUDGE OF CHARACTER.

Some one has said that men are like pictures, and that a due distance must be taken to judge them correctly. The rough coloring of some characters requires that we look at them from afar, or from below. Others may be examined a little nearer. Few can bear a close inspection. But to judge of a picture correctly, to perceive all its beauties and all its defects, to estimate aright the skill of the artist, and the labor and pains he has bestowed upon his work, must we not examine it thoroughly? Must we not look at it in every light, and stand now near, and now at a distance? And are there not but few pictures, which when thus looked at in every aspect, would not present something for us to admire and approve? Let us examine men thus thoroughly if we would judge correctly of their characters. We often do men injustice, and sometimes more than justice, by forming an estimate of them from a single point of view, the knowledge or observation of a single action. To do this is about as wise as to determine the climate of a country from the clouds or sunshine, the heat or cold of a single day we happened to pass in it. Accident or surprise, temptation or opportunity, solicitation or impulse may sometimes lead a man to a single deed, base or noble, so that in this instance he shall act above or below his real standard of character; and if we judge men by their single deeds, we may often make as great mistakes as the Melitans did in respect to Paul, and pronounce a man a murderer, because a viper will bite, or a god because a man may be bitten and not die. Let us seek to know men thoroughly before we attempt to judge of their character. To judge correctly also, we must attend to the state of our own tempers. The light in which the characters of others strikes us depends much upon the frame of our own minds, and the dispositions we ourselves cherish. To the sullen all mankind appear dark and ill-humored; to the selfish all appear narrow-hearted; to the subtle all appear designing. The resentful see indignation, and the jealous, suspicion in every countenance. While, on the other hand, the honest, the benevolent, the generous, see honesty, benevolence, generosity and a thousand good qualities in others. Let us see that our own hearts do not mislead us in the view we take of the character of others.

CHRISTIAN DISCUSSIONS ARE EVIDENCE OF THE IMPORTANCE ATTACHED TO CHRISTIANITY.

The discussions among Christians, their separation into sects and parties, and the animosities and contentions, so shamefully visible wherever it is professed, have often been urged with great plausibility and force as objections to Christianity. It is contended that these discussions have not existed under other religions; or that when they have prevailed, the difference has not been so wide, or the contention so bitter as among Christians. The inference, the objector would draw, is that that religion cannot have much truth or value which produces such fruit. But may not an exactly opposite inference be drawn, and thus the objection be converted into an unanswerable argument in favor of Christianity? Mankind do not quarrel about or contend for what they do not value. That minute scrutiny into its doctrines, which leads to differences of opinion, and that animosity which marks the disputes and controversies about these differences, are to be attributed to the interest and importance attached to Christianity, to the conviction that it is divine truth, a revelation from God, and that heaven and hell, happiness and misery depend upon obedience to it. Did not Christianity take stronger hold of the mind, than other religions, go deeper into the heart, present subjects of thought and inquiry, of hope and fear, more intensely interesting to the innermost faculties and passions of the soul, it would create no more disputes and excite no more warmth of controversy than other religions. Why were there few religious disputes, little religious contention among the heathen or under the ante-Christian religions? Because, by all the intellectual and learned, by all capable of gratifying their ambition by striking out new opinions and becoming the leaders of sects and parties, their religion was held in too great contempt, considered too insignificant and absurd in all its features to become an object of contention; therefore they suffered time, poetry, legislation, caprice, superstition, to make it what they liked, and change it as they pleased. The heresies, schisms, the contentions and animosities of Christians originate in and draw their strength from the root of truth, solemn and important truth, inherent in the religion itself. The wide spread branches of a tree, a profusion of foliage and loads of fruit, whether good or bad, nutritious or poisonous, proclaim the vigor of its branches. So the various sects of Christians, widely differing and diverging from a common centre, proclaim the truth and importance of Christianity itself. The old adage, that the corruption and abuse of the best things becomes the worst sort of corruption and abuse, applied to Christianity is an argument in its favor. Great evils have arisen because this religion has been abused by the designing, misconceived by the ignorant, misapplied by the contentions and violent. But this only proves that it has some inherent power, value and importance in itself.

EPISCOPAL PRETENSIONS.

Messrs Editors,—It would seem that some of our Episcopal brethren, in various parts of the country, have been lately urging, with uncommon earnestness, the old pretension, that their particular form of church government is the only true one among Protestants, claiming for it a lineal descent from the Apostles. Especially is this the case here; I am perpetually annoyed with talk about the 'divine right of Episcopacy,' 'Apostolic succession,' the 'transmitted authority of Bishops,' the 'three orders of clergy,' the 'invalidity of Congregational and Presbyterian Ordination,' &c. &c.; and it has seemed to me that the Register (several copies of which are taken in my neighborhood) might well contain articles occasionally, tending to show such pretensions to be false. At least, will you not have the goodness to transfer to your columns, at some convenient opportunity, the accompanying paragraphs copied from pages 25 and 46 of Spark's 'Letters on the Ministry' &c. 'of the Protestant Episcopal Church?' They contain a brief recapitulation of the arguments against the assumptions of Episcopalians, which this distinguished scholar and historian derived from a thorough examination of the New Testament records and of the writings of the early Fathers.

Respectfully yours, J. W. B.

Sept. 26th, 1841.

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The passages above referred to, follow:

'First, our Savior left no instructions in regard to the nature or form of the ministry; he never spoke of three orders, or any number of orders; he gave no directions about the ceremony of ordination, nor did he assign the duty of performing it to any particular class of men. Secondly, the apostles said nothing of any number of orders in the ministry, nor have they left any rules or instructions on the subject of ordination. Thirdly, the first church at Jerusalem was governed by the apostles, elders, and brethren in concert. The apostles assumed no authority above the elders, nor the elders above the people. Fourthly, it is no where said in the whole New Testament, that the duty of conferring ordination was confined to an particular order of the ministry; but on the contrary, several examples are on record, which go to prove, that this ceremony was performed by any officer or officers of regular standing in the church. Fifthly, Timothy and Titus are never called bishops. Timothy is expressly called an evangelist; and the duties of Titus were such, as are usually assigned to an evangelist. Sixthly, the persons who were appointed by the apostles to assist in providing for the poor, and whom you call the 'seven deacons,' are never designated by this name in the scriptures. Their office was wholly of a temporal nature, and therefore could make no part of the ministry. Seventhly, the word deacon seems to have been applied at first as a general term, for a servant in the cause of the gospel, a minister, or teacher; and if it was afterwards appropriated to any particular office, no mention is made in the writings of the apostles respecting the nature or design of such an office. No instance is recorded, in which deacons, as officers of an exclusive character, are said to have taken a part in the government or concerns of any church. Lastly, the same reasons, by which you establish three orders in the ministry would prove the existence of at least six or seven, as apostles, bishops, prophets, evangelists, elders, teachers, deacons.'

'I have thus gone through with a patient examination of the evidence, on which the Episcopal church advances its singular pretensions to a divine origin and succession. In the scriptures I have found nothing, either in the commands of our Savior, or of the apostles, which can justify any class of men in assuming to themselves the claim of being the only true church.

A similar result has followed from the testimony of the Fathers, and the history of the English reformation. First, it can be indisputably proved from the Fathers, that the churches in the primitive ages were not uniformly governed by three orders of ministry; but frequently by two, and sometimes by one. Secondly, bishops were parochial clergymen, in many places at least, and nothing more. Thirdly, ordinations were performed by presbyters, especially in the case of Irenæus, and for a long time in the church at Alexandria. Fourthly, no particular account can be given of the origin of the church of Rome, or of its first seven bishops. Fifthly, the power of the English clergy is confessedly derived from the king, and not from any church. Sixthly, the informality of ordination in the English church was such, in the opinion of the Catholics, who are supposed to constitute the true church, as to destroy all power, that might be transmitted by the Episcopal succession. Seventhly, English bishops were at an early period consecrated by presbyters, and at a much later period, ordination by presbyters was considered valid. Finally, the consecration of archbishop Parker, who was the beginning of the succession since his time, both to English and American bishops, was declared, and is still considered by the Catholics, invalid, and was at best of a very suspicious and doubtful character.'

Mr Sparks subsequently adds:

'To support such claims, [as Episcopalians set up] nothing should be considered sufficient, but clear, positive, continued, unanswerable evidence. This evidence is not found in the Bible, or the practice of the primitive ages; it is not found in history, or the common sense of mankind; nor do I believe it can be found any where.'

'It is not the *form* to which I object, but the *pretensions*, and the improper influence, which the heads of a church, professing to be vested by their official character with apostolical sanctity, will be likely to have on the weaker and more credulous part of society.'

'As no rules are prescribed in the scriptures on this subject, we have reason to think, that all denominations [illegible] are fully authorised to form s[illegible] ernment of their c[illegible] best calculated to p[illegible] religion. While e[illegible] and in order,' while they [illegible] the spirit of the gospel, and acquire the temper, as well as copy the example of the apostles, they will be conforming to the will of God, and the precepts of our Savior.'

'The government of the primitive church at Jerusalem, was essentially a government of the people. If we are to follow example, we certainly can have none of higher authority than this. It was a church to which the postles themselves belonged. If such was the example of the apostles, we cannot be in an error, if we make such our practice. As the church was governed by the people then, why should it not be governed in the same way now? Let the people adopt such a form of government as they choose; but still, let it be understood as resting with them, and not be considered as imposed by any pretensions to divine authority. If they are pleased with the Episcopal form, let them quietly enjoy it. If they prefer to be governed by associations, assemblies, synods, councils, or consociations, let them have the liberty of making this choice. If they think it more consonant to the usages of the first Christians, and more consistent with the principles of religious freedom, to unite in separate societies, and form such regulations as are suited to their circumstances, let them not be disturbed, or called schismatics, because they think this a preferable mode.'

'All ministers appointed by the consent and approbation of the people, whom they are to teach, are regularly appointed; all ministers ordained according to such forms, as the people shall think consistent with the general instructions and tenor of the scriptures, and best calculated to give interest and solemnity to the occasion, are regularly ordained. And such persons have as high a commission to administer the ordinances of the Christian religion, and to discharge all the duties of the ministerial office, as they could receive from any authority residing in the archbishop of Canterbury, or the incumbent of the Holy See at Rome.'

OUR EPISCOPAL NEIGHBOR.

The 'Christian Witness and Church Advocate' noticed us, last week, in the way following:

The editor of the Christian Register (Unitarian) of this city, after copying an extract from a late speech of Bishop Doane, in England, adds the following remarks:

'The editor of the Boston Daily Advertiser, after quoting the foregoing characteristic effusion of 'the Lord Bishop of New Jersey,' calmly remarks: 'The bishop, perhaps, forgot at the time of his speech, that one of the very earliest preachers of Unitarianism in New England was the minister of the first Episcopal church established in Boston, and of course the change could not have been owing to his being deprived of the benefit of the liturgy.' Perhaps this is the best way to dismiss such a subject; at least, we are not just now in a mood to add any severe comments of our own.'

We refer the editor of the Register to Greenwood's History of the Stone Chapel for information upon this subject. We simply ask him to deal *fairly*. If he has, through ignorance or misinformation, made a wrong statement, it becomes him as a *gentleman* and a *Christian* to acknowledge it, and to acquaint his readers with the *truth*.

How we have dealt otherwise than '*fairly*,' or in what respect we have 'made a wrong statement,' we are unable to perceive. We find nothing in Greenwood's History at variance with what we gave our readers as 'the *truth*.' From that History (pp. 135–140) we take the subjoined passages, of the import of which our Episcopal neighbor, being 'a *gentleman* and a *Christian*,' could not have been fully aware, when he wrote his comment on our paragraph.

'On the 8th of September, 1782, Dr Thomas Bulfinch, the senior warden, addressed a letter to Mr James Freeman, then at Walpole, which was followed by a more formal one, signed by both the wardens, in which he was invited to officiate at the Chapel as Reader, for six months. On the 18th of October, Mr Freeman entered on his duties in that capacity; and on the 21st of April, 1783, at the Easter meeting of the Proprietors, he was chosen Pastor of the church, with a salary of two hundred pounds, lawful money.

In the letter of the wardens to Mr Freeman, above referred to, it is said 'the Proprietors consent to such alterations in the service as are made by the Rev. Dr Parker; and leave the use of the Athanasian creed at your discretion.' These alterations of Dr Parker were merely such as the altered political state of the country required. The Athanasian creed was always unpopular in the American Episcopal Church, and when that church was regularly organized, was left out of its Book of Common Prayer. But much greater alterations than these were afterwards contemplated by Mr Freeman, *whose opinions in the course of a year or two underwent some important changes*, and who then found that some parts of the Liturgy were so inconsistent with the faith which he derived from the Scriptures, that he resolved no longer to read such portions, and to propose to his Society an amended Form of Prayer for public use at the Chapel.' * * *

'On the 20th of February, 1785, the proprietors voted that it was necessary to make some alterations in some parts of the Liturgy; and appointed a committee to report such alterations. This committee consisted of seven gentlemen, in addition to the wardens, who were to consult and communicate with the Rev. Mr Freeman. On Easter Monday, the 28th of March, they reported that some alterations were essentially necessary; and the alterations as reported were read, considered and debated at several adjournments. On the 19th of June, the proprietors voted, 'that the Common Prayer, as it now stands amended, be adopted by this church, as the form of prayer to be used in future by this church and congregation.' The yeas and nays being called for, it appeared that of yeas there were twenty, and of nays seven; and three out of the seven dissentients had worshipped at Trinity Church ever since the year 1776. The alterations made in the Liturgy were principally those of Dr Samuel Clarke, the celebrated English divine, and for the most part were such as involved the omission of the doctrine of the Trinity. The work as amended was immediately put to press, and was used in this church till the year 1811, when other amendments were made.

Here was a most conspicuous, and as we must regard it, a most happy revolution; an auspicious turning from the dominion of creeds and phrases of men's device, to the easy yoke and authority of simple Scripture. This important change is to be attributed mainly to the judicious and learned expositions of Mr Freeman, who preached a series of doctrinal sermons to his people, and by the aid and influence of the word of God, moved them to respond to his sentiments. *The first Episcopal church in New England, became the first Unitarian church in America*, and our venerated senior minister, though not absolutely the first who held or even avowed Unitarian opinions, still on many accounts deserves to be considered as the father of Unitarian Christianity in this country.'

CORRESPONDENCE.

Louisville, Sept. 9th, 1841.

Messrs Editors,—In my last letter I spoke to you of my journey to and from New England, but said nothing of my visit there. That visit, happy as it was in every respect, was rendered peculiarly so by the warm interest manifested by very many of our friends in regard to a particular object, whose success I had much at heart. That object was the formation of a Library for a Sabbath school in Louisville. The school was established by a few friends some months since. It was designed for the poor residing in one part of the city. Quite a number of children were gathered in a short time, and from the interest exhibited by them and their parents, the teachers had every reason to anticipate a flourishing and permanent school. A library alone is wanting. How is it to be procured? 'We must trust to our friends in New England.' To them we appealed, and our appeal was answered in a hearty and generous manner. Permit me, my dear Sirs, through your paper, to express in behalf of teachers and scholars, our grateful thanks for the kindness and liberality, which far exceed our expectations. Knowing the unostentatious spirit in which the assistance was given, I had hesitated to make more than a general acknowledgment of gratitude; but I trust to be excused by our friends for now giving a particular account of the sums received and the sources whence they came. As it was a Sabbath school library that was desired, we thought best to seek assistance from Sabbath schools.

The amount given us in money was $32 55. In addition to this we received large quantities of books.

The school in Worcester contributed $17 32, and some books.

The school in Leominster $14 50.

Rev Mr Sargent's school, Suffolk street, Boston, $10 00.

The Howard school, connected with Rev. Mr Waterston's chapel in Pitts street, $14 70.

Hancock school, connected with Rev. Mr Robbins' Church, $5 27, and many books.

Bulfinch street school, connected with Rev. Mr Gray's Church, $1 88, and a large quantity of Library and Hymn books.

Cambridge school, connected with Rev. Mr Newell's Church, $6 13, and a handsome donation of books.

Rev. Mr Muzzey's school, Cambridgeport, $1 00, and many books.

Besides these sums, we received from four individuals, two gentlemen and two young ladies, the amount of $3 75, and from a generous unknown friend $5 00.

We also received from the Brattle street school, connected with the Rev. Mr Lothrop's Church, a large number of singing and hymn books, which are exceedingly serviceable to us; and many donations of books for individuals.

While in Boston, aided by several kind friends, I selected and bought from the money given quite a library of volumes. The whole amount of money received I was not able to expend, as a part was not received until a short time before leaving for the west. This amount is now in our Treasury to be used for purchases from time to time.

The books were carefully packed by a friend and sent upon their long journey of charity. When I arrived in Louisville and met the children of the Sabbath school for whom they were designed and told them of the number sent and how contributed, the attention with which they listened expressed plainly their feelings.

Since that day they have been eagerly looking for the books, which came about a fortnight ago. On receiving them, many of the teachers met together and covered them. A good case was made, and now we have a library, numbering four hundred and thirteen volumes, mostly new and valuable books; not including twenty or thirty volumes, which need binding and two or three hundred hymn books, pamphlets and tracts. Thus by the kindness of our distant friends the poor are made rich. We send our heartfelt thanks, both for the books and the good they will be the means of doing, and for the joy given to many a poor child by this solid assurance of interest and kindness from unknown and distant friends. The Sabbath school, already flourishing under the care of its faithful superintendent, Mr Mann, and its zealous teachers, will have a new impulse given by this timely aid from the east.

With affection and respect. J. H. H.

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Ashby, Sept. 1841.

Dear Sir,—This is an agricultural, quiet and prosperous village. Its prosperity is indicated by its fences and its farms, its well finished houses, and smooth and well kept roads. Few if any marks appear, of the insiduous monster, Intemperance, such as decaying or unpainted dwellings with broken windows stuffed with hats or rags. In fact, it should be stated to the credit of this thriving town, what is really true, that there is no place, within its limits, where ardent spirits are sold at retail. No licences are granted by the selectmen, and none presume to sell without.

Directly opposite the window where I am now writing, upon a low but gently sloping and gracefully rounded hill, is the Unitarian Church. It is a fine, large and well proportioned building, in good taste and style; and from its elevated position, is to this place, for appearance, what the State House is to Boston. It has recently been altered, internally, and thereby greatly improved. By dividing the Church horizontally, they have gained a vestry and large hall below, while above, the accomodations for the Church are altogether more convenient and comfortable than before. The society under the pastoral care of Rev. Mr Bates is now united and flourishing both spiritually and temporally. The day after my arrival was a day of jubilee for the children—the Sunday school celebration. The services were in the Church, commencing at 2 o'clock. The day was overcast and lowery, but the attendance of the young and old was very encouraging. At the ringing of the village bell they were seen wending from all quarters and in various kinds of vehicles and carriages. Some came four and five miles to attend the meeting. After singing by a choir, and a prayer by the Rev. Mr Bates, an address was delivered by one of the Agents of the Sunday School Society. In the evening, there was a meeting in the vestry, and an address delivered to the teachers by the same gentleman. This school under the superintendency of Isaac Hartwell E-q., assisted by Mr Edwin G. Adams, is in a prosperous and improving condition. Their earnest and well directed labors are crowned with much success.

Yours very truly ——

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Kingston, Ill. Aug., 14th, 1841.

Dear Sir,—Does the Unitarian Tract Society give out books gratis? If so and they can be procured, I want a complete set of their tracts. My reasons for this I will give you. Do you remember urging upon me, in one of your letters, the duty of instructing the people as well as I could? I replied that if I were married and better settled I should have time for preparation, which then I had not. No sooner was I about to have a home of my own, than I was appointed, unwillingly on my part, an Elder into the society with which I am connected. This office takes the duties of a public teacher, and though from the distance at which I live from the usual place of meeting, I have been unable since my appointment to attend, yet whenever I do, I shall certainly be expected to come forward. Now I have no time for much reading, not many books to read, and those tracts embody the pith and marrow of more voluminous works, or are the results of extensive reading on the part of their authors, and as far as I have seen them, present correct views of Christian doctrine, as I understand it, and will be a fund from which at short notice I could sometimes draw matter to discourse upon.

Also send me, if you can, some small work on the doctrine of future retribution; it is a topic much discussed here. The Tunkards, who I believe are Unitarians, hold that punishment is corrective and they are very numerous; indeed on all points of doctrine there is much enquiry and speculation going on here. The people in general are ripe for a revolt from Orthodoxy as it has formerly existed, and for want of light are ready to run into mormonism or any thing else. A work on the Evidences of Christianity, I should like to obtain. I must close abruptly, for I see daylight breaking in the east, and have five miles to go to the Post Office. Yours truly, ——

PERIODICAL FOR CHILDREN.

Messrs. Editors,—I observed in a late Register a suggestion in regard to some periodical to supply the place of the 'Sunday School Teacher.' I think the subject is worthy of consideration. It seems to me one of the most prominent wants of the Unitarian community. We want something exclusively addressed to children. In other denominations we find this want met by such publications as 'The Youth's Companion and Cabinet,' and many of our children, not being supplied with any thing better, have recourse to these. I would not depreciate the merit of these papers, but certainly they often contain views, which we, as Unitarians, can hardly feel willing to have presented to the minds of our young people. 'The Sunday School Teacher,' excellent as it was in the sphere it assumed, did not quite meet the wants of children. They did not feel that it was peculiarly their property—it was not written for them alone. Then the time between its numbers was so long that expectation and interest could not be kept up in the child's mind. We want something that shall sustain this interest by its frequent recurrence. Such a periodical, whether in pamphlet or newspaper form, ought, I think, to be issued weekly, or at least semi-monthly. My idea of what is needed, is that it should be something coming from Sunday school teachers to Sunday school children. If such a work were thrown upon our community, making its claims upon parents for its pecuniary support, and upon our Sunday school teachers for contributions to its columns, I am convinced that the call would be heartily responded to, and much good accomplished. Is not the experiment worth trying? C. C.

For the Register and Observer.

LITTLETON SUNDAY SCHOOL.

On Thursday last, a public meeting and celebration of the Sunday School connected with the society of the Rev Mr White, was held in this place. The night previous had been exceedingly rainy; the day was cloudy, and the air and roads wet and damp. But nothing seemed to damp the ardor of the Sunday school teacher or scholar, for notwithstanding these unpropitious circumstances, nearly the whole school, one hundred and thirty or more in number, with their teachers and many parents and friends, were assembled at the appointed hour. They met at a public school house, and proceeded from thence, in procession, to their new and beautiful church, recently dedicated to the service of Almighty God. The altar and communion table were decorated with the most beautiful flowers of the season, which gave an air of cheerfulness to the scene in fine contrast with the gloomy atmosphere abroad. The services were a prayer by the Rev. Mr Pratt, an aged clergyman of Westmoreland, N. H., and addresses by an agent of the Sunday School Society of Boston, Rev. Mr Russell of Chelmsford, and the Rev. W. H. White, the pastor of the society. A sweet hymn was sung at the close by the children, and the whole dismissed with the usual benediction. It was truly gratifying to notice large Bible classes of young men and young women connected with this school, who are earnestly engaged in the study of the Scriptures. Such examples cannot be too much commended or followed. We hope to see them connected with every Sunday School, as the best means of providing for an adequate supply of good teachers, and as nurseries of true religion. The society in this place is united and strong, and give evidence of life, zeal and true christian engagedness. L.

A WORD OF CAUTION.

Messrs Editors,—I met a friend not many hours since to whom I long to speak a word of caution; but he is sad; and if it be true 'woe he that *singeth songs* to one of a heavy heart,' how much greater waste of argument hath that man to answer for who runneth like Ahimahaz with unwelcome tidings to a disconcerted and peevish soul.

And though my poor friend was sad as the weather and rough as the wind yet he has sense enough to take your weekly dish of good moralities and high philosophies; and that this week he may find his gain in so doing let me whisper in his ear, 'Beware, for you are in a fair way to become a *Grumbler*. Despite your good sense and kind feelings, you are fast tending to that skepticism of every day life, that *practical infidelity* that questions first, then doubts, then despairs. Earth is something more than a burial place for our dead: Duty is not a thankless toil nor unrequited care: Friendship not a delusion: God is not a tyrant; nor should man—nor need you my friend—be a miserable. Be content, and this is in your power; for God has mercifully so ordered his moral government and so disposed outward events, that Content is the creature of our will and the result of our conduct.

My friend, you are not aware how bitter you are becoming in your censure; how eager to accuse, how swift to condemn, how slow to find excuse. He who said in his haste, all men were bad, could not find much *content* in the assertion. For my own part I must be sad perforce an I thought all the world knaves or fools. It would not add to my content that I must jog the footpath-way with a set of fools, or a company of cast-aways, or a band of criminals. My time would be most unprofitably occupied and my hands unpleasantly employed in holding on to my pockets against the one, or stopping my ears against the other. This is, in you—not yet malevolence—but merely a bad

habit. It is increasing: it is dangerous. You are not aware that it is making you censorious and invidious. The bitter tongue sheds gall. It licks into shape an whole brood of jealousies, suspicions, odious discontents; and one with such fancy is in sad way and hazards the jewel of his soul. This last Wednesday as I parted from you, I was forcibly,—I need not say my dear H—unpleasantly reminded of a quaint remark of Whitefield, when some one by way of extenuating the waywardness and *hard sidedness* of a splenetic brother professor, remarked that still 'he was in a state of grace;' 'a state of grace! that may be,' was the reply, 'but I dont love to see grace grafted on a crab tree.'

My friend, bethink you of the crab tree, and save a few drops at least of the oil of gladness, that keeps the whole machinery of body, heart, and soul from jarr.' CONTENT.

JEAN PAUL RICHTER AND OTHERS.

Messrs Editors,—Is there not truth enough in such criticisms as the following to make them wholesome in these times? The paragraph is from a notice, in the October number of the North American Review, of the 'Token' for 1842. The writer, having said of this work, 'The present volume is very superior in literary merits to any of its predecessors,' adds:

'The least valuable contribution is the scraps selected from the works of that great literary motley, Jean Paul Richter; an author who is chargeable with a prodigious quantity of nonsense on his own account, and with all the imitative nonsense of Thomas Carlyle, and whose whimsical, drunken extravagances are fancied by some persons to be great original thoughts. He has probably put more people out of their wits than any other great author of the bedlamite school.'

Messrs Editors,—In the account of the late dedication at of Littleton, your correspondent C. R. has made one mistake which I should like to see corrected. I am not certain however but it is an error of the printer. The account itself is so beautiful and just that I do not like to see it marred by a single defect. In the last paragraph it ascribes the building of one of the meeting houses in this place to the Universalists. It is not so. They have not this honor, if honor it can be called. The Universalists here worship with the other denominations like quiet and peaceable christians; they study *the* things that make for peace and seek rather to unite than divide. May their praiseworthy example be followed by those who are so apt to think no good thing can come out of Nazareth. JUSTUS.

THE LOST TRIBES OF ISRAEL.

Some of our readers may have heard of a book by Dr Grant, the object of which is to prove the identity of the Nestorians of Persia with the Lost Tribes of Israel. We find in the last number of the Biblical Repository the first part of an article, written by Rev. Dr Robinson, author of Researches in Palestine, in which he purposes to show that Dr Grant's conclusions are not to be relied on; a task which, in our opinion, may very easily be accomplished.

EFFECTS OF SLAVERY.

The Louisville (Kentucky) Gazette says: 'The most potent cause of the more rapid advance of Cincinnati than Louisville, is *the absence of slavery*. The same influences that made Ohio the young giant of the West, and are advancing Indiana to a grade higher than Kentucky, have operated in the Queen City. They have no *dead weight* to carry, and consequently have the advantage in the race.'

For the Register and Observer

DR RIPLEY.

Dr Ripley was born in Woodstock, Conn. May 1, 1751, and was consequently, when he died, in his ninety first year. He was graduated at Harvard University in 1776, in the class of which Gov. Gore, Chief Justice Sewall, and Judge Thatcher were members. He was ordained Nov. 7, 1778, over the society in Concord, and continued their pastor without the slightest interruption of harmony till his death, almost sixty three years. For forty years, not an individual in town paid a tax to any other Society. And it was not until 1826, long after most of the towns in Massachusetts were broken up into small parishes, that the Trinitarian Society was formed. And so much stronger was the attachment of the people for their pastor, than the sectarian spirit of the times, that, notwithstanding all the efforts from abroad, in which Dr Beecher exerted his utmost, only sixteen members joined that church, five male, and eleven females. He had buried the grand parents and parents of the present generation, and baptized and married nearly all in town. And so deep an interest did he take in these scenes, that the history, temporal and spiritual, of almost every family and individual, was impressed upon his mind almost as distinctly as that of his own household. And so much was this interest reciprocated, that the first questions asked by the members who had grown up under his ministry, and gone out into various parts of the country, were a minute and affectionate enquiry after 'the good old Doctor.' He seemed to be the great central object of their recollections and affections.

Among the prominent traits of Dr Ripley's character were his politeness, his hospitality, and his benevolence. His manners were of the best style of the Old School. The capacity of his social nature seemed just to fill those forms, and give life and expression to them. Easy, courtly and cordial, he had just enough of dignity to repel undue familiarity, and just enough of familiarity to tempt forth all that was good in the thought and feeling of others. Eminently social and generous in his nature, and gifted with an unusual share of wisdom in his domestic economy, he made his home the seat of a true hospitality. Every one not an absolute intruder was sure of a hearty welcome, and even these of politeness. His house was the resort, not only of his numerous parishioners, who could not deny themselves a frequent visit to his fire side and table, but of almost every stranger that passed through town, especially the clergy of all denominations. His rare talent at anecdote, his store of local and personal knowledge, and his true wisdom, made his company attractive, and instructive. His frankness and sincerity and great desire to do good, made him often venture upon delicate points of character with his guests, that made you tremble for the issue. But so true was his aim, and so kind his spirit, that he rarely failed to leave the lesson deeply impressed, and secure the gratitude and respect of the individual. With a small income, it was surprising how much he contrived to spare out of it, for benevolent objects. In all the stated annual charities, his contributions were among the largest. And was a family brought into distress by fire, or sickness, or an individual deranged, and needed to be sent to the hospital, he was the first to head a subscription so liberally, and carry it forward in such a spirit, that all needed funds were soon obtained. He was enabled to do this, only by the most rigid economy in his personal gratifications, and devoting his whole income to these objects. He accumulated nothing beyond what had been given him by his deceased parishioners from time to time as a testimony of their esteem.

Dr Ripley's religious convictions were distinguished by great sincerity and strength, as no one on the slightest acquaintance with him could fail to perceive. He entertained the most exalted ideas of the moral attributes of the Supreme Being, relied on Divine Providence as a child trusts in a wise and kind parent, cherished a profound respect for the Holy Scriptures, the Sabbath and all Christian ordinances, was eminently a man of prayer, and in his whole life and conversation, showed that his piety was, as it always should be, the combined operation of principle and feeling, a deliberate dictate of the judgment and a warm emotion of the heart.

As a theologian Dr Ripley was not remarkably learned. He had not read all the miscellaneous writings on the subject of the present and past generations. But he had read a few of the best authors, which contain the substance of the whole, with care; and what is better, he had studied the Scriptures critically. The result of the whole, was an immoveable conviction of the truth of Unitarian views. He was educated in the strictest form of the trinitarian and calvinistic faith. But his mind was essentially, though cautiously inquisitive and liberal. The *five points*, he tells us, he rejected instinctively, 'as soon as he had come to years to act and thing for himself. But to change the whole faith in which he had been educated, to separate the great truths contained in those doctrines from their technicalities and errors was not a work to be done in a hurry. He was ordained as a trinitarian, and continued to hold the trinity and its kindred doctrines in their milder form, until he had time to re-examine and settle his views. As he proceeded in this enquiry, he settled every doctrine on the basis of Unitarian views. And so clear was he in his own conclusions, and so faithfully did he set the light before his people as fast as it dawned upon his own mind, that he carried them along with him unanimously.

But Dr Ripley's true distinction was in the active duties of the minister. He was made for his office and could not have been any thing else. So clear were the intimations of nature, that he had decided on it before he was six years old. Every part of the office was congenial and delightful to him; and its duties seemed the natural expression of his character and feelings. He felt more pride and satisfaction in it, than he would in being a king. As a preacher he was not eloquent in the usual sense of the term. He did not move the passions, nor delight the imagination, nor charm the ingenious. But with a heart full of his work, he went directly to the great practical object of the preacher. He addressed the plain and practical truths of the gospel, in such a direct and touching manner, as to reach the hearts and consciences of learned and unlearned, saint and sinner. He never let slip any interesting event of providence, public or private, afflictive or joyful, but made a religious use of them at the right time. In this way, he fixed more moral lessons, and gave a more decided direction to the character of his hearers, than most men of the highest eloquence.

But in the office of pastor Dr Ripley excelled himself. Possessing in himself the very spirit of his office, he did not lay it aside when he left the pulpit. He had a true sympathy with the varied experiences of life. He had a sincerity and moral courage, that led him to speak plainly. He knew, and felt towards his parishioners as if they were members of his own family. Hence at funerals, at weddings, in all joyful and afflictive scenes, he was natural and appropriate. There was nothing studied, and nothing forgotten. It was the language of the heart and of the occasion. He prayed not only *for* them but *with* them. He was their minister, but also their friend and brother.

It is not strange, that with these merits, Dr Ripley should have been a great favorite in his parish and the neighborhood. It is not strange that his people should stand by him, while the waves of ecclesiastical and social disunion were beating all around them. It is not strange that they should have continued a cheerful support to him to the end of a protracted life, and at last, feel his loss almost as deeply as if he had fallen in the midst of life.

OBITUARY.

MR JOHN MAPPA.

The following notice of one whose sudden death has been felt as an occasion of sorrow far beyond the immediate circle of his family, we take from the Utica Whig. Those who knew Mr Mappa will be struck by the tone of restraint rather than of exaggeration which the writer has adopted in speaking of an honored friend. His loss has fallen as a heavy blow upon the Unitarian Society in Trenton.

The extensive circle of friends which had been formed by respect for the virtues and attachment on account of the amiable qualities of John Mappa, has been suddenly thrown into sadness. His funeral was attended on Sunday afternoon, the 19th inst., from the meeting house in Trenton, where he had been used to worship. By his death the religious society to which he belonged has lost an active advocate and an efficient supporter. Every class of people in the village of Trenton has lost a friend. Few individuals endear themselves so much to such a variety of people. He was fitted by his intelligence for the society of the refined and educated; by his generous and quick sensibility, he felt all others to be men, and was enabled to confer pleasure upon them by the unaffected cordiality with which he regarded them. There would be few lines of distinction in society, few would ever exhibit the pride of riches, and few feel the mortifications of poverty, if the just principles and correct manners of the departed were to prevail throughout society. But the sympathies of Mr. Mappa were not confined to appearances and expressions. His house has been a home to the poor; the unfortunate have been raised by him, the depressed have been encouraged, the feeble-minded have been animated and have reason to bless the efforts which he has made in their behalf. He was educated in a religion which teaches as its first essential, 'that we should remember the poor,' and he was forward to do it.

The same generosity led him to be ready and active in the support of every measure, which was designed to promote the general good. But he was modest and retiring. His virtues shone most conspicuously within the privacy of friendship, and the sacred scenes of home. He was always happy to labor for those he loved. His house was open to them; his table was spread for them. He could bear with the feelings of the young; he thought no evil; he had that ready acquiescence in the will of others, the want of which so often disturbs the current of friendship and domestic life. As a father, as a husband, as a brother, his character was exemplary. Were all men as kind, as forbearing, as tender, how quiet, and how dear to all would be the scenes of home.

Mr. Mappa doubtless had failings, for human character is essentially imperfect; but whatever they might have been they were not easily discoverable. They did not offend the eye of the observer. And those who have enjoyed his society as a neighbor, who have had daily intercourse with him, and have dealt with him and observed his dealings, lament his loss as that of an honest and faithful man.

Mr. Mappa left home on Wednesday the 15th inst. in health and in the full enjoyment of those hopes of the future which a life of happiness inspires. He was drowned in Butterfield Lake, in Jefferson county, on the afternoon of Friday the 17th. His age was 48. He passed early from life to death, or rather from life to life, and is now as ever in the sacred care of the Best of Beings. May all who loved him feel that he is so, and may his afflicted family especially find the consolation which they need, in a faith so exalted.

For the Register and Observer.

MARY PARRIS GATES.

Died in Ashby, Sept. 23d, Mary Parris Gates daughter of Mr Ezra C. Gates of Ashby, aged 20 years. Miss Gates possessed in a high degree those personal qualities which add loveliness to youth and tenderness to all the relations of life. More than two years previous to her death she was religiously impressed in common with many of her companions at school. From that period she manifested not only a firm conviction respecting the fundamental truths of religion but a prevailing thoughtfulness and tenderness of mind, which at times rose to a considerable degree of enjoyment in religious duties. She did not however make a public profession of faith in Christ which was a subject of regret to her in her last sickness.

For some time after the attack of that insidious disease which was consuming the springs of life he flattered herself with hopes of secrecy and seemed to shrink from the thoughts of death. She soon rose above these apprehensions and was enabled to anticipate the event with calmness sat last with heavenly satisfaction. The closing scene was more than peaceful; it was triumphant. For several days her conversation had been eminently 'in heaven.' Death came a welcome messenger. 'Christ' she said, 'is my Rock and Refuge.' He will go with me over Jordan. She had previously expressed a wish, that her death might be made useful to others and now she left a repeated and earnest admonition to the young to 'prepare for death.' The heavenly joy that beamed from her countenance was faintly echoed by such expressions as these, 'I feel happy.' 'It is delightful.' 'I want to go.' Thus peacefully she sank into the arms of death as into a gentle slumber.

INTELLIGENCE.

The following extract of a letter from Captain Josiah Sturgis, of the revenue cutter Hamilton, to the Hon. Levi Lincoln, Collecter of Boston, dated at Povincetown on Tuesday last will give some idea of the great violence of the late storm:

'I hasten to inform you of the safety of this vessel, after a most violent tempest. Perceiving a gale coming on, I hastened for this harbor, and anchored on the 2d inst. On the 3d the gale commenced, with a tremendous sea and continued for 27 hours. We had both anchors down and upwards of 100 fathoms of chain out, and did every thing for the safety of the vessel, as well as ourselves. During the night the sea made a fair breach over the vessel, fore and aft, pouring into both cabins and among the men. A heavy sea stove the life boat. A large fleet of vessels laid here, 26 of which drifted by us, and went on shore—many lives were lost. I have assisted in the shipment of eight bodies for Deanis. Provincetown presents a sad spectacle of mourning and distress. Long Point Light has also suffered from the storm. In the back room the chimney has settled down and the plaster fallen. The water came up to the steps of the house. The whole beach overflowed, so there was no passing to any of the other houses—and had the wind veered to the East the Light House must have gone and the family perished The keeper's boat is stove; the wooden breakwater separated and partly down. I have conversed with some of the oldest citizens here; they say they never knew so severe a tempest—but fortunately the tide was not so high as they have seen.—*Eve Gaz.*

Fatal Accident on board the Steam Frigate Fulton.—Yesterday afternoon a sixty-four pound gun burst on board the Fulton off the Hook, killing two men instantly and badly wounding several. The killed are Samuel Snowman, seaman; Joseph Philbrook, orderly seaman. Wounded, Russell Smith, carpenter's mate; Joshua Wyman, quarter gunner; Levi Lawron, seaman; Thomas Smith, orderly seaman; Richard Bell; do; and John Cooper, seaman, all very badly. Some of them will probably not recover. We understand that when the disaster happened, they were trying some new kind of shells. The fore part of the Fulton is a complete wreck, from the effects of the explosion. One piece of the gun fell 40 feet from the carriage, knocking in bost starboard chimnies in its passage off. The Fulton has passed up to the Navy Yard.—*N. Y. Jour of Com.*

The 'Beard Mania. A Berlin correspondent writes, that, at the late review by the King of Prussia, his Majesty was much annoyed by observing many of the spectators wearing enormously long beards, and, turning to one of the hirsute gentlemen, he said, 'Pray, sir, go and get yourself shaved, for here you run great risk of having your beard signed.'

Royal Mail Steamships.—We have already alluded to a new contract between the proprietors of the Royal Mail Steam Packets, plying between Liverpool and Boston, and are now enabled from authentic sources, to give correct information in relation to it.

After nine months experience, it was found that the allowance of the government (£56,000 per annum) for the transportation of the mails twenty times each way, was not adequate to the expense, and without an additional allowance, the company would be compelled to give up the contract. Under this state of things and after a rigid examination by the two departments of the government most directly interested, the Treasury and the Admiralty, a new contract has been agreed upon in the place of the old one.

The contract is made by Samuel Cunard of Halifax, George Burns of Glasgow and David MacIver of Liverpool.—By this contract the sum to be paid for *twenty passages per annum*, has been raised by the addition of £24,000 to the sum of £80,000. The contractors also have the right to *double the number of passages* and will then be entitled to double the amount, £160,000 (or $800,000) per annum. The contract is to continue eight years. The government complimented the proprietors for the manner in which they had so far fulfilled their engagements.

The sailing of the royal mail steamers from Liverpool and Boston, in conformity with the new arrangement announced in our last, will be as follows, from the present time to May next:

From Liverpool.		*From Boston.*
Caledonia,		Oct. 2.
Acadia,		" 16.
Columbia,	Oct. 5.	Nov. 1.
Britannia,	19.	16.
Caledonia,	Nov. 4.	Dec. 1.
Acadia,	Nov. 19.	" 16.
Columbia,	Dec. 4.	Jan. 1.
Britannia,	Jan. 4.	Feb. 1.
Caledonia,	Feb. 4.	Mar. 1.
Acadia,	March 4.	April 2.

—*Bunker Hill Aurora.*

The following communication appeared in the U. S. Gazette of Monday. It will be read with interest by many of our subscribers:

'*The Cambridge Astronomical Observatory of New England.*—The American Academy of Arts and Sciences has just published a memoir, containing the magnetic observations at this place for 1840, by Joseph Lovering, Hollis Professor of Mathematics and Natural Philosophy, and Wm. Cranch Bond, Astronomical Observer to the College. The memoir gives the names of thirty donors of $100 each, for the foundation of the observatory. At the head of this list occurs the name of the venerable Ex-President, John Quincy Adams. The authors begin by giving credit to their assistants, six in number, for auxiliary services. Among them appear the names of Professor Pierce, Lieutenant C. H. Davis, U. S. N., Simeon Bordon, late Superintendent of the Massachusetts Trigonometric Survey, Joseph Cranch, and William C. and Joseph Bond, sons of the Astronomical Observer. From these it appears that Cambridge has a strongly organized force for prosecuting this laudable enterprise. This memoir gives an account of the magnetic observations only, the astronomical observations being reserved for some other occasion. A full description of the building and instruments is furnished with charts of the curves of magnetic variation, as witnessed at this place, and at the Royal British Magnetic Observatory at Toronto, U. C. It also gives a short account of the recent revival of magnetic observations first set in operation by the celebrated Gauss, of Gottingen, and further encouraged by Baron Humbolt, and finally by the Royal Society of London. The object of the great magnetic crusade now engaged in by the European and Asiatic Powers, the National Exploring Expeditions, and in the United States, by the Cambridge and Girard Magnetic Observatories, is here set forth, and a full account of the results yet obtained is presented by Professor Lovering.

From data furnished in the progress of this crusade, its originator, (not Peter the Hermit) but Gauss, the immortal astronomer and magnetist, assisted by Weber, has computed the dip and variation, and intensity of magnetic force, for ninety-nine places on the globe, to which Cambridge, New England, (supplied by Lovering, after Gauss's method) adds the hundreth. The actual dip and variation of the compass for these hundred places, are compared with the results of a general formula invented by Gauss, which answers for all parts of the earth's surface, whether yet visited or not.—The discrepancies from actual observation are already quite small, and may be expected to diminish in the course of this crusade, as new data are accumulated.

But the ambition of the projectors of this enterprise, which will be ever memorable in the annals of science, does not stop here. Not content with giving the present state of the needle in any part of the earth, with a precision quite adequate for nautical purposes, (if not for topographical) they aspire to the discovery of the laws which regulate the secular variations of these quantities, viz: of the dip, variation, and horizontal force of the needle, and if successful in the effort, will be able to fix the position of the compass for all time, past and to come, as has already been done with respect to the heavenly bodies by Newton, by referring them to the single law of universal gravity. An example of the mode of reducing to a general law, the motions of the needle, and of the mercury in the thermometer for a particular place, (Cambridge) is here given, and is accredited to Professor Pierce. The process is also pointed out for ascertaining the slow variations of these quantities for a year, or parts of a year; and a conviction is expressed that the method, as far as relates to magnetism, will ultimately prove successful. The diurnal variations of the needle are believed to depend upon the diurnal motion of the sun. The sudden and remarkable fluctuations of the needle, denominated by Humbolt *magnetic storms*, which are found to take place simultaneously over all Europe, have some connection with those of this continent, though not so intimate as between places on the same continent. These sudden changes at the Cambridge, Toronto, and Girard, (and they might have added the Washington) Magnetic Observatories, are found to occur precisely at the same absolute time, though not so well marked as to afford means of determining geographical longitudes as was hoped for by Professor Loyd, of Dublin.

The contents of this memoir reflect the highest credit upon the founders of the Cambridge Observatory, and its zealous and talented directors, and afford an earnest of what may hereafter be expected from the oldest seat of learning in the Union. The subject of magnetism is not studied alone at the four places already enumerated. In addition to the labors of Lieut Gilliss and his assistants at Washington, Professor Bache and his assistants, at the Girard College, and Lieut. Riddell, at Toronto, and those above enumerated at Cambridge, mention should be made of Major Graham, Captain Talcott, and Professor Renwick, now on the N. E. Boundary exploration, Mr Nicollet, late of the Royal Observatory of Paris, now on a magnetic tour to the Lakes, and Professors Locke and Loomis, who have been extending their researches in the West.'

We copy the following statement from the Portsmouth Journal, because we think that valuable facts like these should be made known as extensively as possible.

Poultry.—Very little attention has been paid in this section of our country, to the improvement of the breed of Hens, and doubtless we shall be hardly credited by some, (who have continued to keep up the same breed which came over in the coop of the May-Flower at Plymouth,) when we state that fowls of more than three times the common size and of proportionate value, can be as easily raised as the common hens. A few days since we looked in upon the fowl yard of Dr. Rufus Kittredge of this town, and there saw two species of the Hen, of enormous size.

The kind called the 'Boobies' are speckled. The rooster now weighs ten pounds, and some of the hens eight pounds.

The other species is somewhat larger, of little different appearance in color and gait. They bear the name in Pennsylvania of 'Bucks county hens,' and are also known as the 'Malay.' They are prolific layers. Some of their eggs weigh over three and a half ounces, and measure three inches in length and six inches in circumference. The 'Malay' rooster a few days since weighed *fourteen pounds!*

Dr. K. has taken great pains to introduce these breeds, and has the present season increased his feathered family to about seventy fowls. We trust he will be disposed to favor those who are desirous of improving the breed of an important branch of domestic stock.

BENEVOLENT FRATERNITY OF CHURCHES.

Messrs Editors.—Will you have the goodness to remind the Delegates from the several Branches of the Fraternity, that their Quarterly Meeting stands adjourned to next Sunday evening, and that the importance of the business in hand is such as renders a full attendance exceedingly desirable?

Respectfully, ——— ———

*** We refer our readers, especially such of those as reside in cities, to an article on our last page from the pen of Dr Dewey.

Notice.—The publisher returns his thanks to those friends who have forwarded to him certain numbers of the Christian Register, of the current volume, which he recently advertised for, and of which he has now a sufficient number. Of the preceding volume there are some numbers of which he has none on file, and for a return of any one of which to this office, he will be grateful to those who can conveniently spare them.

The numbers wanted are Nos. 5, 7, 12, 13, 15, 29, 31, 45, 47.

THE WORCESTER ASSOCIATION of Ministers will hold their next meeting in Southboro' on Tuesday evening Oct. 19 and on Wednesday 20th at the house of Mr Lord. A. HILL *Sec.*

Sunday School Society.—The Treasurer of the Sunday School Society acknowledges the receipt from the West Dedham Sunday School, by the hand of the Rev. Mr White, for the agency, of $3,25.

***The Treasurer of the Evangelical Missionary Society acknowledges the receipt of 25 dollars from a lady by the hand of the Rev. Mr Robbins, and forty dollars from Rev. Mr Peabody's Society, Portsmouth, N. H.

MARRIAGES.

In this city, at Chardon Street Chapel, on Sunday evening, Oct. 10th, by Elder J. V. Himes, Mr Jereme Fletcher, to Miss Mary M. Lewis.

In Littleton, Oct. 10th, Mr Joseph A. Whitney of Boston, to Miss Hannah Fletcher, daughter of the late Rev. N. Fletcher, formerly of Kennebunk, Me.

DEATHS.

In this city, Mr John Leman, 66.

In this city, on the 1st inst, very suddenly, while on a visit, Mrs Susan R. Fairbank, 31, wife of Mr Horatio Fairbank of Bolton, Mass.

In this city, Oct. 7, Miss Hannah Knapp, 80.

In Quincy, on the 21st September, Emily Frances, aged 1 year and 9 months; October 3d, Anna Cutler, 9 months, children of Timothy and Mary E. Gay.

In Lexington, Oct. 9, at the Normal School, Amelia Lafayette, daughter of the late Wm. Coffin, Esq. of Nantucket, 17.

In Salem, Mr David Banner of Waldoboro', Me., 50, recently discharged from United States ship Ohio; Oct. 7, Rev. William Hathorne Bott, 24, son of the late Capt. Wm. H. Bott, and late Pastor of the Baptist Church in Alexandria.

In Beverly, Rev. John Foster.

VALUABLE SCHOOL BOOKS.—Published and for sale by S. G. SIMPKINS, 21 Tremont Row:—

Perry's Spelling Book. The Orthœpical Guide, or Perry's Spelling Book; revised and improved by the substitution of Walker's Pronunciation, precisely applied on a new scheme; by Israel Alger.

Rational Guide to Reading and Orthography, by Wm. B. Fowle.

The Child's First Book of Thought, designed to call out the powers of observation, comparison and reflection in children.

Elementary Lessons in Intellectual Arithmetic, illustrated upon Analytic and Inductive principles, by James Robinson, Instructer of Writing and Arithmetic, Bowdoin School, Boston.

S. G. SINPKINS'S, also offers for sale all other School books in common use. Copy books, Slates, Paper, Ink, Quills, &c. &c.

☞ Country Traders and Schools supplied on favorable terms. oct 16

PARTICULAR NOTICE TO GENTLEMEN WHO WISH TO PURCHASE GOOD AND FASHIONABLE CLOTHING CHEAP.

THE Subscriber wishing to confine himself to a cash business as far as practicable, will make every exertion possible to please that desirable class of customers who promptly pay their bills, both as regards price and every other consideration. Having secured the services of one of the best Pantaloon Cutters in the country, he can confidently warrant a good fit in that most difficult part of the business. He has just received a large assortment of new and fashionable goods, which he would request those in want of good clothing at a low price to call and examine, at L. A. HUNTINGTON'S, o16—6m 76 Washington street, up stairs.

BLUNT'S SERMONS.—Sermons preached in Trinity Church, upper Chelsea, by Rev Henry Blunt—for sale by JOSEPH DOWE, 22 Court st. o16

FOR OUTSIDE GARMENTS.—A good assortment of woollens, suitable for outside garments, such as diamond, plain and fancy Beaver Cloths, stout German twilled Cloths, goats hair Cambletts, &c., may be found at the once price store, No. 28 Washington street—also, stout and servicable Cloths and Cassimeres, suitable for boy's wear, among which is very good Cassimere at one dollar per yard. Constantly on hand a general assortment of domestic Cottons, brown and bleached, which will be sold at the very lowest prices.

☞ Goats Hair Cambletts at 75 cents per yard. o16

ADAMS' SLAVERY IN INDIA.—The law and custom of Slavery in British India, in a series of letters to Thomas Fowell Buxton, Esq. by William Adams, 1 vol—for sale by LITTLE & BROWN, o16 112 Washington st

HUTTON'S DEVOTIONS.—Devotional Exercises, designed for the use of families and individuals, to which are subjoined, prayers for particular occasions, by Rev Joshua Hutton, third edition, enlarged, by Rev J. Hutton, L. L. D, London—just received by o16 J MUNROE & CO.

WRIGHT'S LA FONTAINE.—This day published by TAPPAN & DENNET, 114 Washington st., the Fables of La Fontaine, illustrated by J J Grandville, translated from the French, by Elizur Wright, Jr, in 2 royal octavo volumes, with nearly 400 illustrations, in rich binding.

'We have no hesitation in pronouncing this the most splendid work ever produced in this country. The engravings are full of spirit and humor, and are alone well worth the price of the book.'—*Morning Post.*

The Amaranth, for 1841, the only religious annual published this season, with engravings elegantly bound—Milman's History of Christianity, with preface and notes by Dr Murdock, 1vol 8vo. o16

ANNUALS FOR 1842.—The Token; The Giver; The Forget Me Not; Friendship's Offering; The Rose of Sharon; &c. &c. For sale by JOSEPH DOWE, 22 Court st. oct 16

DEWEY'S DISCOURSES, and Discussions in Explanation and Defence of Unitarianism. Published by JOSEPH DOWE, 22 Court st. oct 16

THE SEAMAN'S FRIEND; containing a treatise on practical seamanship, with plates; a dictionary of Sea Terms; customs and usages of the Merchant service; laws relating to the practical duties of Master and Mariners, by R. H. Dana, Jr., Author of 'Two Years before the Mast,' 1 vol. This day published by LITTLE & BROWN, 112, Washington st. oct 16

CUBI'S SPANISH GRAMMAR.—A new Spanish Grammar, adapted to every class of learners, by Mariano Cubi J. Soler, Professor of modern languages in the College of Louisiana, 6th edition, with corrections—this day received by J MUNROE & CO, o16 134 Washington st

THE VESTRY SINGING BOOK.—Being a selection of the most popular and approved Songs and Hymns now extant, designed for Social and Religious meetings, Family Devotion, Singing Schools, &c., Compiled by Asa Fitz and E. B. Dearborn. The Publishers respectfully invite the attention of Clergymen and others interested, to the following recomendation.

[From Rev. S. Aiken, Pastor of Park street Church.]

'To Messrs Saxton & Pierce.—After such an examination of The Vestry Singing Book, as my other duties would permit, I am prepared to say that I approve of its character and design. The Hymns, selected from Watts and other approved authors, are evangelical in sentiment, and well suited to devotional purposes; while the music consists, almost exclusively, of those old and hallowed tunes which are most familiar to every person having any knowledge of sacred music. I think it well adapted to become in reality, what it is named—The Vestry Singing Book. Very Respectfully, S. AIKEN.

June 1 1841.

Published by SAXTON & PEIRCE, 133 1-2 Washington street. s 9

THIS day received and for sale at TICKNOR'S, a fresh supply of a Treatise on the theory and practice of Landscape Gardening, adapted to North America; with a view to the Improvement of Country Residences.

Comprising historical notices and general principles of the art, directions for laying out grounds and arranging plantations, the description and cultivation of hardy trees, decorative accompaniments to the house and grounds the formation of pieces of artificial water, flower gardens, &c. With remarks on Rural Architecture, by A. J. Downing, Esq. Illustrated with numerous beautiful engravings on wood, in one vol, royal 8vo.

'Mr. Downing evidently brings to his task much more than the mere requisites for a book about gardening. He is an enthusiast, as well as a practical artist in his profession. He speaks of effects to be produced from given causes, not from what he may have read of them in books, or seen in pictures, but from personal observation and experiment. Of the conseguence is that such advice as he can give its worth having.'—North American Review.

'In a literary point of view the author has acquitted himself very ably, and the enchanting attractions of his subject are crowned with the wreaths of an elegant style.' N. Y. Mirror. oct9

PROCEEDINGS OF MR PIERPONT'S COUNCIL.—Proceedings of an Ecclesiastical Council in the case of the Proprietors of Hollis street Meeting House and Rev John Pierpont, their Pastor—prepared from the official journal and original documents, by Samuel K. Lothrop—just published; for sale by o9 J MUNROE & CO, 134 Washington st.

LETTERS of John Adams, addressed to his wife—edited by his Grandson, Charles Francis Adams, 2 vols—this day published by LITTLE & BROWN, o9 112 Washington st.

FOWLE'S FAMILIAR DIALOGUES AND POPULAR DISCUSSIONS, for exhibition in Schools and Academies of either sex—a new work, chiefly original, prepared for the authors own pupils and those of his brother, of the Boy's Monitorial School, by William B. Fowle, teacher of a young ladies school, Boston, now just published in 1vol, 12mo, strongly bound.

'From the examination I have been enabled to make of the "Book of Dialogues and Discussions," by Wm. B. Fowle, the highly talented and deservedly popular teacher of the young ladies Monitorial school, and my estimation of him as a practical teacher, I do not hesitate to give an unqualified recommendation of his book, believing it to be skilfully adapted, by its form, arrangement and contents, for the place which he intended it should fill. I wish every school in New England were furnished with two or three dozen copies of the work.'—R. G. Parker, author of Progressive Exercises in English Composition, English Grammar, &c.

Boston, June 21, 1841.

For sale by WM CROSBY & CO, o9 118 Washington st.

VALUABLE SCHOOL BOOKS.

PRIMERS—Mother's, Emerson's, Wood's, N. Y., Worcester's, Sanders' Primer, Emerson's Evangelical—Bumstead's Primary School Primer.

Spelling—Emerson's, Webster's, Sanders, National—My First School Book.

Reading—Putnam's Analytical Reader; Sequel to do; Pierpoint's, Abbott's, Stones's, Child's Reader; Porter's Rhetorical do; Porter's Rhetorical do; Porter's Biblical Rhetorical do; Porter's Rhetorical Class Book; Child's Guide; Intelligent Reader—Sanders' School Reader—Worcester's do; Infant School Manual; Kay's Series.

Arithmetics—Greenleaf's, Smith's, Adams's, Davies', Colburn's, Emerson's.

Algebra—Davies's, Bourdon's Algebra; Day's do; Colburn's, Bailey's, and Smith's.

History—Parley's, Goodrich's, Frost's; Mrs Willard's Universal History and Chart; Grecian, English, Goodrich's Ecclesiastical; Roman Antiquities.

Mitchell's Geography—Parley's and Hall's for children; Olney's, Maltebrun's Smith's, Woodbridge's and Willard's.

Astronomy—Burritt's Geography of the Heavens; Wilbur's, Blake's. Physiology—Combe's, Coates, Comstock's.

Gray's Chemistry—Comstock's Chemistry for beginners; Turner's do.

Philosophy—Comstock's, Mrs Phelps's, Olmsted's, Parkhurst's Moral Philosophy, Wayland's do; Abercrombie's Moral and Intellectual.

Writing—Towndrow's, 5 Nos; Foster's System of Penmanship; do Elementary Copy Books, 8 Nos., used throughout the U. S., do Slips; Penman's Guide; Harris's and Bennett's.

Book-keeping—Foster's Concise Treatise on Book-Keeping. Dictionaries—The Scholar's Companion, by Richard W. Green; Webster's 16mo, 12mo, and octavo editions; Lempriere's, Ainsworth's, Johnson's, and Walker's. Mathematics—Hutton's, Day's, Davies's, Course, 5vols. Geometry—Davies's, Grund's, Playfair's Euclid. Grammars—Smith's, Brown's, Murray's, Parker's. Elocution—Fowle's Dialogues and Discussions. Botany—Comstock's Botany; Botany for beginners; Lincoln's, Nuttall's, Blake's.

The above School Books, with a general assortment of Theological, Miscellaneous Works, Stationary, &c., for sale on good terms, by TAPPAN & DENNET, 114 Washington st.

**Particular attention paid to furnishing Teachers, Towns, School Committees, &c. o9

RITTER'S ANCIENT PHLILOSOPHY.—The History of Ancient Philosophy, by Dr Heinrich Ritter, translated from the German, by Alexander J. W. Morrison, in 3 vols 8vo, London. For sale by JAMES MUNROE & CO., 134 Washington st. oct 2

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE. FOR SALE. The Subscriber, wishing a change of employment, offers for sale this establishment, consisting of a boarding house with school-rooms adjacent, and about 6 1-2 acres of land in a high state of cultivation. The main building is 50 feet by 40, three stories high, with piazza and gallery on three sides, and is one of the most elegant edifices in this part of the State. For particulars apply to Wm. Pomroy Esq. of Cambridge or to the subscriber on the premises.

PHINEAS ALLEN.

☞ If not wanted for a school it is the best site for a public house in the town. The school will be continued till a sale is effected.

Northfield, Mass., Oct. 1841. 4w oct 9

COAL AND WOOD.—ONE THOUSAND Tons Peach Orchard Coal, suitable for Grates, Ranges and Stoves.

500 Tons White Ash Coal, for Furnace Ranges and Stoves.

500 Chaldrons Newcastle Coal.
200 Chaldrons Cannel "
100 " Orrel "
200 " Scotch "
Smith Coal as usual, Also,

A general assortment of Wood, Bark, &c., for sale by MOSES FRENCH, JR., Maine Wharf, New Broad Street, near the bottom of Summer Street. oct2

AMERICAN EDITION OF BOLINGBROKE'S WORKS.—The Works of Lord Bolingbroke, with a Life, prepared expressly for this edition containing additional information relative to his personal and public character, selected from the best authorities, 4 vols, 4to.

Received and for sale by SAXTON & PIERCE, 133 1-2 Washington street. oct 2

LATE ENGLISH MEDICAL BOOKS.—Elements of Anatomy, by Jones Quain, M. D., 4th edition, revised and enlarged, illustrated with steel plates and numerous engravings on wood; A Treatise on Dislocations and Fractures of the Joints, by Sir Astley Cooper, abridged, with important additions from the works of the most distinguished modern Surgeons, and illustrated by numerous lithographic engravings, edited by Alexander Cooper Lee; The Human Brain, its configuration, structure, developement and physiology, illustrated by references to the nervous system with lower animals, by Samuel Solly, with 12 plates; Demonstrations of Anatomy, being a guide to the dissection of the Human Body, by G. V. Ellis one of the Demonstrators of Anatomy in Edinburgh College; A Treatise on Pyrosis Idiopathica, or Water Brash, as contrasted with certain forms of ingestion and of organic lesions of the abdominal organs, together with the remedies, dietetic and medicinal, by Thomas West, M. D.; Wilson's Practical and Surgical Anatomy, illustrated with 50 engravings on wood, by Bogg—just received and for sale at TICKNOR'S corner of Washington and School streets. s 25

DRAWING MATERIALS—Cohen, Keswick, and Brookman and Langdom's Pencils Bristol Board, Drawing Paper &c. &c. For sale by J. DOWE, 22 Court street. s18

TWO INSTRUCTERS—The School Teacher's Manual; containing Practical Suggestions on Teaching and Popular Education, by Henry Dunn, Sec'y to British and Foreign School Society, London. Preface by

POETRY.

THE JEWISH PILGRIM.

Are these the ancient holy hills
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea,
But still, oh promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
With summers bright as they have been
When Israel's home was there;
Though o'er thee sword and time have past,
And Cross and Crescent shone,
And heavily the chain hath prest,
But thou art still our own!

Thine are the wandering race that go
Unblest through every land,
Whose blood hath stained the polar snow,
And quenched the desert sand;
And thine the homeless hearts that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones are fallen, and nations gone,
Before the march of time,
And where the ocean rolled alone
Are forests in their prime,
Since Gentile ploughshares marred the brow
Of Zion's holy hill,—
Where are the Roman eagles now?
Yet Judah wanders still.

And hath she wandered thus in vain
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last;
For in her wastes a voice I hear,
As from some prophet's urn,
It bids the nations build not there,
For Jacob shall return.

Oh! lost and loved Jerusalem,
Thy pilgrim may not stay,
To see the glad earth's harvests home
In thy redeeming day;
But now resigned in faith and trust,
I seek a nameless tomb,
At least beneath thy hallowed dust
O give the wanderer room.

[From the Ladies' Companion.]

THE MOTHER SUMMONED.

BY L. H. SIGOURNEY.

'The feast of life is sweet—
I am no weary guest—
Loving friends my presence greet,
And all that charms the eye or ear,
Taste to please, or heart to cheer,
Earth, sky and ocean gather here—
God's care be bless'd!

'Tis scarce the hour of prime,
Yet how the sands of time
Steal fast away!
Till the cool evening falls
With lamplight on the walls—
I fain would stay.

'Yet if that be too late,
Oh Thou! who mark'st our date,
Till twilight's ray,
I'd love to linger here,
Guiding my children dear
Their pilgrim way,
Watching their minds unfold,
Rich with unrusting gold
Of knowledge stor'd,
Till each his manly seat
Shall take in concert sweet,
Around life's board.'

The Master call'd. The mother heard.
'*Come hither!*' was the solemn word.
Bright shone the noon-day sun,
The undrained cup still glow'd with sparkling zest,
She clasped her pure hand o'er her breast—
'*Thy will be done!*'

In the fresh summer of her years,
She kissed away her nursling's tears,
And laid him, lull'd to quiet rest,
Upon her blooming daughter's breast.
Pain prob'd her nerves with torture's pang,
The fibrous heart-strings rent and rang,
Yet Peace, that of her soul was part,
Looked through her eye, and foiled the dart
That rankled there,
And Faith the Saviour's image drew,
Wiping away the deathful dew,
With words of prayer.

On a high arm, and strong,
The soul its burdens cast,
While soaring, soaring high,
The weakness of mortality
Fell like a dried leaf on the blast;
And with a conqueror's song,
Heaven's gate she passed.

MISCELLANEOUS.

MORAL IMPORTANCE OF CITIES.

This is a great subject. It is to be feared the community is not sufficiently alive to it. Some few minds have a sense of its importance, but the mass of the people seem strangely indifferent. What can be said, what done to arouse them? If any words can be effectual, they are the following, from a discourse by Dr Dewey, delivered in 1836, with reference to the establishing of a Ministry at Large in the city of New York. Let them be well pondered by all.

Let us contemplate this moral influence of cities a moment in detail. A man comes from a distant part of the country—a trader, perhaps,—to your city. It is impossible that he should not be much impressed with what he sees around him—business, life, fashion, equipage, all upon a scale so much more splendid and luxurious than that to which he has been accustomed. He is obviously placed in a state to be strongly influenced; a situation more favorable to that end is scarcely conceivable: and influenced too, not by a mere outward spectacle. It is not the brick and mortar, the splendid mansion or entertainment, the service of plate or the rich costume; but is the spirit of society living and breathing through these forms, that steals with a subtler influence into his mind. The public opinion—and I say it with emphasis—the public opinion that prevails in cities is, from their position, more pervading and powerful than any other public opinion in the world. If our visiter to the city finds those who live in splendid mansions around him, living simply, temperately, virtuously; interested in the best welfare of society, its education, morality, and religion, he is breathing an atmosphere, most healthful and happy for him; and he will carry back a report to his country home, full of encouragement to all good men there, and of rebuke to all bad men. Oh! what messages are *these*, to go from among us, to the whole wide land! May they be multiplied!

I thank God that there are such messages. But suppose that the visiter to our city finds much here, that is widely and unhappily different from that representation. Suppose that he is impressed with the covetousness, extravagance, and immorality of the people, rather than with the opposite qualities. Suppose that he finds here, not only thousands of houses of evil allurement—I speak not in random terms; three thousand drinking houses are but one item in the account—that he finds, I say, not only *some thousands of houses of evil allurement*, but that he falls in with some of those currents of evil conversation and practice which are ever flowing towards those reservoirs of iniquity. He is introduced, you perceive, both by the spectacle and the spirit of things around him, to new modes and new ideas of life. Instead of that regular and reasonable application to business, and that quiet, domestic fidelity and enjoyment, which mark out, as he had before thought, the only lawful plan in life, he finds those in the city throng—made up as it is of many moral classes—he finds those, and not a few, perhaps, who are pushing business to unscrupulous excess one part of the day, that they may urge pleasure to criminal excess another. He hears it insinuated too, on a basis indeed of truth, but with a large superstructure of exaggeration, that many around him, holding a respectable rank in society, are accustomed to resort to houses of midnight dissoluteness, gambling and intemperance! He is shocked—he is almost shaken, perhaps, in some of his moral judgments. He departs from the scene, wondering but not corrupted. He carries his wonder with him to his country retirment, and naturally gives it utterance. Many reports of this kind, carried by individuals, sanctioned by newspapers, and confirmed by the testimonies given in our courts of justice, spread at length an impression through the country, that the city is almost wholly given up to the idolatry of sense; and this impression powerfully tends to sap the very foundations of public morality. Bad and dissolute men are encouraged by it. They say to the advocates of strict virtue, 'You see that we are not alone! These notions,' say they, 'of strictness and self-restraint are all the fruit of country simplicity and ignorance.' But great as the injury is in this view, it is not so great as the injury to and through the individual whose case I am considering. He comes again to the great city mart; he falls again into society like that which he has seen before—he hears again that loose and reckless conversation, whose breath, more fatal than any other influence, dissolves the bands of virtue; he hears, and the more he hears, the less he is shocked; use breeds familiarity, familiarity, indifference; indifference leaves the soul ungarded—leaves it to be carried away by any casual whim, temporary excitement, or deep-seated passion—yes, carried away to the dens of evil indulgence: and now it may be, that he who, five years ago, came to the city with none but honest intents, and looked upon many things around him with no feelings but of surprise and displeasure—now, I say, he comes, perhaps, full as much for unlawful pleasure as for unlawful business: yes, he has fallen into those very habits which, five years ago, filled him with amazement and horror. Nor is this all; nor even the worst. He carries the infection of example with him. Corrupted in the city, he becomes a centre and source of corruption in the country. He opens a fountain in the midst of some pure community, whose poisonous waters flow—underground, through many a hidden channel—yet not so deep, but that they pollute the very soil of society where he lives, blasting many a verdant spot, and fair flower, and shapely young tree, that shall spring up there for a century to come.

Thus does a city, if corrupt, inevitably become a source of corruption to the country. But there is another process by which it does this work, which it is still more affecting to contemplate. There are not only streams flowing out of the city; but others which flow into it. Yes, many a pure stream from the country, many a fresh mountain stream, finds its way to the city, only to fall into some of its many reservoirs of pollution.

Of how many a young man's career is this figure but too exact a description! How many youth are there—alas! and must we say of both sexes?—who came from their native hills, pure as the streams that gush forth at their side, and have found in our city, allurement, enticement, pollution, poverty, disease, and premature death. Look at that young man, if indeed vice and misery have left him yet young; look at him as he stands in the early morning, perhaps, at the entrance of some porter-house or grog-shop, pale, irresolute, destitute, friendless, not knowing where to go, or what to do; fix your eye, ay, and a compassionate eye, upon him for one moment, and I will tell you his history. A few years only have passed over him, since he was the cherished member of a happy country-home. It was at that period that his own inclination, or family straits, led him to seek his fortunes abroad in the world. What a moment is that, when the first great tie of nature is broken—the tie to home! The long pent-up and quiet tenderness of family affection swells in the eye of the mother, and trembles at her heart, as she busies herself with the little preparations necessary for the departure of her son—her charge, till now, from infancy. At length the day comes for him to bid adieu to the scenes of his early life. Amidst the blessings and prayers of kindred, with many precious words spoken to him, he turns away, himself moved to tears perhaps, as he catches the last glance of the holy roof of his childhood. He comes to the great city; and for a time, probably, all is well with him. Home is dear at his heart, and the words of parental caution and of sisterly love are still in his ears; and the new scenes seem strange, and almost sad to him. But, left alone in the city throng, he must seek companions. And here, alas! is his first great peril. Could he have been acquainted with but two or three virtuous and agreeable families, with whom to pass his leisure hours, all might still have been well. But left to chance for his associates, chance is but too likely to provide him with associates that will tempt him to go astray. Their apparently honest wonder at his country simplicity, their ridicule of his fears, their jeers at his doubts and scruples, ere long wear off the first freshness of virtue. He consents, for experiment's sake, it may be, to take one step with his evil advisers. That step sets the seal of doom upon his whole after career. Now, and from henceforth, every step is downward—downward—downward—till, on earth, there is no lower point to reach. And what though for a while he maintain some outward decency? What though he dress well and live luxuriously, and amass wealth to pamper his vices. It is but a cloth of gold spread over the fatal gangrene, that is eating into his vitals, and his very heart! But, often, instead of that cloth of gold, are the rags of beggary, or the garb of the convict. Vice is expensive and wasteful. It wants means at the same time that it is loosing credit. It must, without a rare fortune, descend to beggary or crime. How often does it find both mingled in its bitter cup! How many are there in this city who have descended from the high places of honor and hope, to a degradation of which they never dreamed as possible! Alas! how sad is the contrast between what that man is, and what he once was! But a little time ago, and he knew gentle nurture, and the music of kind words, and the holy serenity of nature, and quiet rural labor; the peace and plenty of a country-home were around him; and a mother's gentle tone, and a sister's kind voice, were in his ears; and sweet and solemn prayer rose each morning and evening, perhaps, beneath the venerable roof where he dwelt; and now—in the prison or the poor-house, or in some dwelling more desolate, pent up with stifling filth and squalid wretchedness, amidst oaths, and blows, and blasphemies, he is pursuing his dark and desperate way to a grave, that already yawns to receive him! And when he is buried—'his pale form shall *not* be laid with many tears' beneath the green fresh sod of his native fields; but he shall be hurried and huddled into some charnel-house, unwept, unhonored, unblessed, even there, where 'the wicked cease from troubling, and the weary are at rest!'

I have thus, at length, been led, in contemplating the moral importance of cities, to one small portion of that large class of persons, to whose care I wish to direct your attention—to those unhappy youth, have brought hither many high hopes, but to bury them in city dissoluteness, and in a city grave. Yet I have but touched the mighty evil which we are to consider. I have lifted but one fold of the dark veil which covers ten thousand families in this great commercial metropolis. If I could take you one walk with me, beneath those overshadowing tents of poverty, vice, and misery; if I could show you how thousands and ten of thousands are living in the very midst of us, though seldom in our sight; if I could open to you all their miserable abodes—from the damp cellar, to the desolate garret—those gloomy tenements, without furniture, without food, without clothing, without one relic of earthly comfort of any sort; if you could see the besotted father, the haggard-looking mother, the loathsome features of sickness and heart-sinking wretchedness, that would glare upon you from many a dismal recess and untended cot; if you could hear the sighings of distress, the mutterings of anger, the sound of imprecations and curses, that measure out the hours of every day you live, and startle the ear of every midnight when you sleep, and which nothing but a strong police can hold in check; and oh! more than all—could you behold poor, pale, forlorn, innocent childhood in those scenes, shivering under reckless threats and blows, more even than from cold and nakedness; children—ah! sacred nurture of parental care, in which yours are reared up—children, unlike yours, trained to vice and beggary by the very first accents of lawful command that they ever hear; trained to falsehood and sin before they ever knew the voice of truth and purity; offered up in all their trusting simplicity, a spectacle (God pity it!) to make a heart of adamant bleed—offered up, helpless, innocent victims, upon the altar of their parent's dissoluteness and misery; yes, my friends, if you could see and know all this, you would feel that something must be done in a case so awful and appalling. Not more certainly would arouse yourselves, when fire and pestilence were spreading around you, than you would, if you felt it, at the tremendous progress of pauperism, crime, and misery, that is laying waste in many parts of your city.

While I speak, that work of ruin is going on—for never is its progress more active and fearful than on the Sabbath day—yes, that work is going on, all around us—to-day—now—even in this still and solemn hour! Listen! Do you not hear a sound from that realm of disorder and wo? Or was it only some rude brawler, that has broken forth from his province—as it were a voice permitted by Providence to fall upon the stillness of your Sabbath hours, to startle and arouse you to the knowledge of things that you never see. Alas! you hear not the full sound of that tumult, which, if collected together at any one point, would spread itself through your whole city—you hear it not—and why? Because it is pent up in the close and suffocating atmosphere of drinking houses; because it dies away in brawls beneath the domestic roof; because it sends forth its stifled and neglected groan from beds of sickness and pain; because the cry of weak and wailing infancy comes not into the multitude and throng of men! When shall it find a hearing in the breast of human pity? When shall it rise to the ear of heaven, and bring down to the agony of its prayer, an answer? 'How long, oh! Lord—how long?'

I know very well what the indolent, or at least the despairing, view of this case is; how common it is to say, and to say with mingled apathy and sadness, 'Ah! heaven—what a terrible thing it is; that cities *must ever* collect within them these mighty masses of desperate vice and suffering!'—but I confess that I have come to a different feeling; and that is, that something must be done—*done!* We have despaired long enough—ay, and perchance, sighed and prayed; and it has availed nothing. Now the time has come, and the age has come, nay, and the country has come into being, in which we must do something! I will take no denial; or rather should I say, that circumstances will take none. To every denial I say, or rather do events say, '*nay, but we must!*' A hundred times, a thousand times, have I been aroused from the apathy of despair on this subject, by those admonitory words, as if they were spoken to me in the vacant air, syllabled by the voice of pressing events, '*nay but we must!*' For I feel that more than peril—that perdition is in our country's path, if we do not.

SUGGESSTIONS TO PARENTS AND INSTRUCTORS OF YOUTH.

We learn from the study of mental philosophy, that it is not in the power of man, to create any faculties of the mind—but that when children exhibit, to a painful degree, certain feelings and propensities, which, if cultivated, must exert a dangerous and unhappy influence on their character, by judicious management on the part of those who are entrusted with their education, they may to a considerable extent be repressed—and other and better feelings awakened, and excited to action. Indeed, as has been well suggested, education, about which so much has been said, and so many volumes written during the last dozen years, consists in little else, that in *restraining* certain faculties of the mind, and in *stimulating* others, in order to produce a harmony of action.

The faculties of the human mind are, by universal consent, divided into three great classes. First, are the low, degraded, selfish passions, which man possesses in common with the brute, and hence are called, animal propensities—secondly, the intellectual faculties, or the reasoning powers—and thirdly, the moral and religious sentiments, which prompt to kind and virtuous deeds. It is therefore evident, that the latter classes of faculties, in a good member of society, must predominate over the first—and that the passions and propensities of man should be controlled by the moral and religious sentiments. To effect this, should be one great and constant aim of the Teacher or the Parent—yet how few of either. Teachers or Parents seem by their mode of instruction, to be aware of the existence or importance of this great principle—or possess the requisite qulifications to bring it into succesfully action!

At the public examinations of our free schools, or our numerous private seminaries, we see paraded before us with much ostentation, the *intellectual instruction* which the pupils have received, but one a question is asked by the Teachers, the Trustees, or members of the school committees, to elicit information respecting the kind of moral instruction, if any, which the children may have received. This branch of education, which should stand the *first*, is regarded in our popular institutions as of secondary importance—and indeed, we regret to say, is too often regarded as of no importance whatever.—The moral education, which many of our children, to whom in a few years will be committed the destinies of this Republic, receive, is exceedingly deficient, and is acquired in a very desultory manner.

A Teacher and a Parent should never lose sight of the importance of keeping the animal propensities, the evil passions of a child, in a state of quiet. As a general rule, all means of awakening them to action should be scrupulously avoided—and no opportunity should be neglected of cultivating those sentiments, which elevate and purify the moral character and stamp nobility on the actions of man. And in order to do this, it should be constantly borne in mind that when two individuals are holding personal intercourse with each other, the feeling exhibited most strongly by the one, will elicit an exhibition of the same feeling in the other. Thus mirth will produce a feeling of mirth—a smile will be met with a corresponding smile—the language of kindness or benevolence, will be answered by the language of kindness—attachment will create attachment—defiance will breed defiance—and fierce looks and angry words, will conjure an evil spirit in another's bosom.

Those natural laws are well known to exist, and should be remembered by every instructor of youth, and by every parent. Nothing can manifest a greater degree degree of folly and inconsistency, than an endeavor to correct, in a child, an exhibition of ill-temper or cruelty, by harsh and violent language—or of pugnacity or determined obstinacy, by menaces, abuse, or manual chastisement. A little reflection and experience must convince every person who has aught to do with the education of children, that this course is adverse to all the principles of mental philosophy, and the dictates of common sense, and so far from tending to inculcate correct habits, serves to increase, in a tenfold degree, the mighty evils which it was intended to remedy.—*Mercantile Journal.*

REVOLUTIONARY REMINISCENCES.

Mr Editor,—Permit me to indulge myself by noticing through the medium of your Memorial, a few reminiscences of events and occurrences of my early days, which no lapse of time can obliterate from my mind. This very day, October 2d, brings the 61st anniversary since I witnessed the tragical execution of the accomplished Major Andre, of the British Army, made a victim to the wicked treason of Benedict Arnold. Little could I think that the painful scenes of that day would abide to agitate my spirit at the distant period of sixty one years! But the fact is that the event occurred at the most favorable period of my own age and was attended by circumstances so signally important as to make the deepest impression. Scarcely can I come in view of a copse of forest bearing an aspect similar to that where the scene was exhibited, without painting to my imagination an elegant person, clad in scarlet and laced regimentals, ascending with a firm and solemn step the cart whence to be suspended on a gibbet. There remain in New England I believe but four survivors of that lamentable scene, who can bear witness of the profusion of tears shed on the occasion.

On the 19th day of October of the following year, 1781, I had the satisfaction, while on my official duty, of witnessing one of the most glorious events of our country's history; nothing less than the humiliating surrender of that portion of the British army commanded by Lord Cornwallis, at Yorktown. After nineteen days and nights of tremendous thundering cannonade and explosions of mortars and shells, almost shaking the earth, we were relieved by the enchanting triumphal music from the very splendid military band from our French allies as well as from our own military bands. The French band was at that time a great novelty in this country, one of its constituents was called a cymbal, the music was delightful and caused universal admiration and applause.

We should feel ourselves bound to render thankful acknowledgements to the Almighty Ruler of events for the glorious achievements obtained by our fathers, and for the institutions and privileges which they bequeathed to us and our posterity. J. THACHER.

Plymouth, Oct. 2, 1841.

NEW PUBLICATIONS.—The Book of the Seasons, or the Calender of Nature, by William Howitt—Rambles and Reveries, by H. T. Tuckerman—De Clifford, or the Constant Man, by the author of De Vere—Law and Lawyers, or sketches of Legal History and Biography—Memoirs of the Duchess of St Albans, by Mrs Cornwall Bacon Wilson—The Pic Nic Papers, edited by Boz—Letters from Abroad, by Miss Sedgwick—The Token and Atlantic Souvenier for 1842, embellished with ten beautiful engravings—Ware's New Work—Julian, or Scenes in Judea—Lives of the Queens of England, by Agnes Strickland—Bulwer's Miscellanies, containing selections from his works. For sale, with all new publications, by WM CROSBY & CO,
o2 118 Washington st.

BRONZE, BLACK AND FAWN TIES.—This day received, a large supply of the above, and for sale at the low price of 75 cents per pair; also Kid Ties at 50 cents per pair at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3tis s25

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PARKER'S SERMON.—The third edition of Mr Parker's Sermon, at the Ordination at South Boston, is published this day. BENJ H. GREENE,
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The Trustees and friends of this institution aim to render it in every respect, a school of the first order and a delightful resort for young ladies who wish to receive a thorough and finished education.

By order of the Board of Trustees.
A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

References.—Rev. David Palmer, Rev. C. W. Reding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Turesher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

DANVERS & SALEM FAMILY SCHOOL.
To parents and Guardians.

MISS HARDING, daughter of the Rev. M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE, nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected, previous to the removal of a scholar, whether DAY or BOARDER, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents, or guardians allowing a reasonable compensation.

Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

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MR BRADFORD'S ADDRESS.—Human learning favorable to true Religion; but the Transcendental theory hostile to the Christian Revelation. An Address delivered before the Society of P. B. K. in Bowdoin College, Sept. 2, 1841. By Alden Bradford L. L. D., a member of the first Board of Trustees in that Seminary.
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